OM NAMAH BHAGVATE
GOPI NATH JI







ॐ नमो भगवते गोपीनाथाय

To

The Lotus Feet of my Sat Guru Bhagawan Gopinath Ji which inspired this Biographical Sketch.

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PREFACE

Though Bhagawan Gopi Nath Ji never moved out of the Kashmir Valley, yet he was well known amongst numerous Sadhus that came to Kashmir from remote corners of India and who even now remember Him as a unique Siddha and an Avadhoota, a realized soul and a man of great compassion. They miss His physical presence even now. They say that in India such unique saints, who remain absorbed in the Brahma Swarupa all the twenty four hours of a day, are very rare to find.

In Kashmir too Bhagawan Gopi Nath Ji was very well known as he helped many men in spiritual advancement and others in their worldly pursuits.

During my life span of about 77 years I have come in contact with many saints, some of them highly evolved, but I do not think any one of them surpassed Him in His realization of self in its egoless state. People called him "Bhagawan" and he was so. I personally knew him from many years particularly from the decade 1937-46 when he stayed at my father—in—law's house and I always felt great solace in his presence whenever I attended, to have his Darshana.

The author, Shri Shanker Nath Fotedar has therefore done a really great job, in bringing on record his reminiscences and a vivid picture of

the life activities of this great mystic saint of Kashmir, as otherwise these would be lost to posterity.

He is well qualified to write on this difficult subject as by Bhagawan Ji's grace, he is gifted with a keenly observant eye and an analytical mind and has passed more than two decades in close association with him. Earlier he was in close contact with Swami Sona Kak Ji, an outstanding mystic saint of Kashmir, for about fifteen years at my ancestral home and in fact it was he (Swami Sona Kak) who directed Shri Fotedar to keep on meeting the "Pandit Saint living in Dalhasanyar Mohalla" (i.e. Bhagawan Gopi Nath Ji) about six months before Swami Sona Kak attained Mahanirvana in Baisakh 1999. Bhagawan Gopi Nath Ji then met Shri Fotedar for the first time at Shri Kheerbhawani Shrine in the year 1946. When he (Bhagawan Ji) himself came and sat by his side and offered him his half smoked cigarette.

Shri Fotedar since then, had been calling daily at Bhagawan Ji's place every afternoon, spending 3 to 4 hours in *His* holy presence, whenever he was in Srinagar (about 7 months in a year) and was absorbed in his Sadhana in His August presence. He was lucky, as Bhagawan Ji sometimes pointed out the short comings in his practice, corrected him, in his mystic way and he has progressed well on the road to higher spirituality under the guidance and blessings of the Master himself.

It is due to his great devotion to Bhagawan Ji and his ideals, coupled with his untiring zeal assisted by a group of brilliant young devotees of Bhagawan Ji like Shri Pran Nath Koul, Shri Shiban Lal Turki, Sister Jia Kishori Ji, Shri Gopi Nath Malla, Shri Mohan Kishen Tiku and Shri J. L. Nehru that for the first time in the annals of Kashmir a monument, worthy of this great saint has been raised to inspire future aspirants and seekers on the path of God—realization.

JAI BHAGAWAN

(Shridhar Joo Dhar)
Retired Conservator of Forest,
President, Bhagawan Gopi Nath Ji
Trust.

INTRODUCTION

India, the home of Sages and Savants for centuries past, the heir to one of the oldest civilizations in the world, the temple of inspiration for the Seekers of truth and spiritual knowledge, is now a witness to cataclysmic changes within itself. The Society that is taking birth is Sans the roots which helped to sustain it, when avalanches swept many other civilizations in the past. Soon enough we may find ourselves rudderless and enslaved, as the West, to the cult of materialism, unless we make positive efforts to arrest and reverse this new, apparently tempting, though dangerous, trend. We must re-discover ourselves and recapture our lost values and faith in the Almighty, the Universal Atman who sustains and controls the destiny of the world.

Apart from the Avataras, Rama, Krishna Buddha and Mahavira, India gave birth to a galaxy of Godmen i.e. Saints, who played a notable part, in raising moral standards and blazing the trail for God-realization, in a manner suited to the times they lived in. What the saints preached and practised conformed to the basic tenets of our Scriptures but dogmatic ritualism was to a large extent eliminated. Because of their super-sensory perception saints may be regarded as supermen working in all dimensions and can, therefore, guide us three-dimensional beings much better in

the paths of God-realization and our journey through life.

Names of illustrious Godmen (saints) like Guru Nanak, Kabir, Mirabai, Tuka Ram, Ram Dass, Chaitanya, Rama Krishna Parmahansa, Vivekananda, Aurobindo Ghosh, Sai Baba, Chaturbhuja Sahai come instantly to mind. Kashmir too was fortunate in having a galaxy of saints like Lalleshwari, Roop Bhavani, Sheikh Noor-Din, Zaina Shah, Reshpir, Zai Kak (Zanana Zoi), Jeewan Sahib, Mirza Kak, Atma Ram Ji, Lasa Sahib, Swami Sona Kạk, Aftab Koul, Anand Ji, Kailas Koul, Ram Ji (Shaivic Philosopher) Zana Kak Tufchi, Prasad Joo Sahib, Chandra Kak Buchru, Sahib Koul, Shyam Sunder Koul, Manas Razdan, Māna Kak Goja, Kaka Ji, Gana Mole, Sob'ır Sheikh, Trihgam Baba. Some of these were Karma Yogis and actively participated in moulding the destiny of Kashmir. Saint-hood was a regular institution and people flocked to these saints. Some people sought spiritual solace (advancement) but a larger number went to seek fulfilment of mundane desires or ward off calamities. The situation has changed now. Very few good saints are to be seen nowadays. Perhaps they have gone in seclusion. If you tell a young man that God exists, chances are that he will scoff at you and unbelieving, demand of you to show him God on the palm of your hand i.e. a limited three dimensional God, perceived with our five senses. All that one can do under the circumstances is to refer him to the saints who

can predict the past, the present, and the future. Their supernatural powers may stir up their imagination and their faith in God may revive.

The Institution of sainthood is fast disappearing and in the near future people will be wondering, what saints were like, 'how they lived and behaved.' With this background and for the benefit of posterity, I am writing this short biographical sketch of, one of the rarest saints of Kashmir of this century, Bhagawan Gopi Nath Ji who attained Mahanirvana at the age of about 70 years (1968 A.D.) People used to call him Bhagawan Ji or Bab (father) as he had endeared himself to one and all.

I had the unique privilege of being associated with him for the last 22 years of his life. Whilst in Srinagar (7 to 8 months in a year) I used to visit him everyday, sitting before him in humble supplication for 3 to 4 hours and keenly observe his ways. Facts and events narrated here are those which I observed personally or were reported by his relatives or other disciples who knew him relatively closely. From amongst his relatives, most of the information has been given by Pt. Gobind Koul, a companion of Bhagawan Ji from his early boyhood, Madhava Joo Sathu, in whose house he lived for about 10 years and his own sister Shrimati Janaki Devi, Much useful information has been collected by Pt. Pran Nath Koul, Pt. Shiban Lal Turki, Sister Jia Kisori Ji, all disciples of Bhagawan Ji. Pt. Shankar Nath Zādu and Pt. Gopi Nath Dhar, devotees of Bha-

gawan Ji have also provided very useful information. Pt. Sridhar Joo Dhar, Pt. Gopi Nath Malla, Pt. Mohan Kishen Tiku, Pt. Shyam Lal Dhar and Pt. J. L. Nehru, though they had limited contacts with him have also played their part in making this enterprise possible.

As there are few authentic records of past and living saints of Kashmir, this biography is published lest we lose memory of the life activities of this great mystic saint of Kashmir also. The subject matter has been divided into fourteen chapters given below.

Chapter I : Jayanti, Mahanirvana and Genealogy have been written to keep an authentic record of his bio-data and background of his ancestors.

Chapter II : As he had to shift residence from place to place on account of family circumstances, in his early life and later of his own choosing, the places he lived in and the time he spent in each place, have been given corresponding to his age and progressive stages in his Sadhana.

Relevant facts about his education and employment and initiation have been given in Chapter III.

Pilgrimages made by him and a few of his miracles in each place have been given in Chapter IV, to give a connected account of the background of his Sadhana.

To give an idea of his activities, his daily routine his dress, food, drink, personal hygeine and fasts etc., have been given in Chapter V.

Chapter VI gives an account of his ideas about marriage and sex. This has a great bearing on the spiritual advancement of Sadhakas.

In Chapter VII his generous nature has been mentioned.

Chapter VIII gives an account of Bhagawan Ji's darshan to general public, ways of curing ailments and his conception of offerings made to him by people.

As places where he stayed in are definite land marks in his life, each period of Sadhana alongwith important events connected therewith are reported in Chapter IX.

Chapter X gives peculiarities observed in his behaviour during the last two years of life.

Chapter XI deals with his Mahanirvana.

Chapter XII deals with some of the miracles performed by him for the country or for individuals that came to our notice and has reference to the good of the people in general.

Chapter XIII gives a resume of his Philosophy.

Chapter XIV deals with his devotees and disciples, past and present.

How far I have succeeded in portraying the life of Bhagawan Ji, I leave it to the readers to judge. It would readily be conceded that it is always difficult to write about or on those who have merged themselves with Nirguna Brahma unless the writer himself has attained a degree of spiritual advancement. As for myself, I have no claim to the status of even a Reporter on realization of this sort which transcends all temporal

experience. I have nevertheless attempted sincerely to piece together this narration, to preserve what would otherwise have been lost to posterity. I, therefore, claim the readers indulgence and will feel amply rewarded if this biographical sketch helps to rekindle in the readers mind the urge for God-realization.

After this work is published it is proposed to issue a Hindi version of this biography. Pt. Pran Nath Koul, M.A. B.Ed. and Sister Jia Kishore Ji M.Sc. are being entrusted with this task.

After more information becomes available it is proposed to bring out a revised edition of this Biography. This task is being entrusted to a Committee comprising the following:

1. Shri Mohan kishen Tiku B. A. Organiser Bhagawan Gopi Nath Ji Trust.
2. Shri Pran Nath Koul, M. A. B. Ed. Secretary B. G. T.
3. Shri Shiban Lal Turki, B.Sc. Joint Secretary B. G. T.
4. Sister Jia Kishori Ji, M.Sc. Librarian, B. G. T.

In course of time an Urdu edition of this Biography would also be published. This work will be entrusted to:

1. Pt. Gopi Nath Malla, Vice President, B. G. T.
2. Pt. Jia Lal Nehru, Manager, B. G. T.

I shall be failing in my duty, if I do not acknowledge with thanks the help rendered by the undermentioned gentlemen in preparing this biography.

1. Pt. Shridhar Dhar, President, B. G. T. for his encouragement in this enterprise and for his valuable suggestions.

2. Professor Prem Nath Qazi, retired Principal, Government College Jammu and few other people for revising the draft with painstaking care.

3. Pt. Hriday Nath Koul, Editor "Research Trika Philosophy and Culture". Pt. P. N. Nehru of Shaivic Philosophy Ashram (known as Ram Ashram), Shri Lakshmi Narasinha Shāstri for his article in Kalyan "The place of Vishnu according to Shankaracharya and Sri Rama Swami Iyer for his article in Kalyan "The Bhagawad Gita both as a metaphysics and an art of life" in Kalyan, from which some material has been quoted.

4. Pt. Pran Nath Koul, Pt. M. K. Tiku of B. G. T. for getting the manuscript typed.

(Shankar Nath Fotedar)

CHAPTER I

JAYANTI AND MAHANIRVANA

Bhagawan Gopinath Ji was born on auspicious Friday the 19th Hãr, 1955 (Bikrami) corresponding to 3rd July, 1898 A.D. in Banamohalla, Srinagar (Kashmir) in one of the most highly esteemed Bhan families of the Kashmir Pandit Community and attained Mahasamadhi on Tuesday the 28th May, 1968 A.D. at 5.45 P.M. in Chondpora, Srinagar where he had been residing for the last 11 years of his life.

GENEALOGY

Bhagawan Ji's grand-father was Shri Lachhman Joo Bhan who was a Wazir Wazarat (Collector) in the Dogra regime in the princely State of Jammu and Kashmir.

His father Pandit Narayan Joo Bhan did Pashmina Wool business but was an *Ishwar Koti* who devoted most of his time to religious pursuits. He renounced his ancestral home and other possessions in favour of his stepmother.

Bhagawan Ji's mother, Shrimati Hara Mali was a very pious lady. She was the only daughter of Pt. Prasad Joo Parimoo, who was also a *mystic* saint and whom people used to call "Zad Bharata" He had no issue and adopted a son.

Shortly after that, whilst in Samadhi in Khir Bhawani Shrine in Tulamula, Rajna Bhagawati gave him her Darshana and chided him for having adopted a son as she herself was taking birth in his house. Soon after a girl was born to him and this blessed girl was destined to be Bhagawan Ji's mother.

Bhagawan Ji had two brothers, one elder to him, Pt. Govind Joo Bhan, by name. He was employed in the Customs and Excise Department and died in the year 1946 A.D. He remained a bachelor and used to maintain him (Bhagawan Ji).

His younger brother, Pt. Jia Lal, was a draftsman in the P.W.D. of the Jammu and Kashmir State and had been adopted in the family of the Kak's living in Sathu, Srinagar. He was married but had no issue. He too was an Ishwar Koti and was very liberal towards Sadhus and other poor people. He passed away in the year 1964 A.D.

Bhagawan Ji had two sisters. The sister elder to him Shrimati Dev Mali, had been widowed at an early age after giving birth to two daughters. It was her tender care that sustained Bhagawan Ji, during the stormy period of his Sadhana. She remained with him for the major portion of his life, looking after his food, clothing etc. She died in 1965 A.D. Shrimati Dev Mali had two daughters the elder one Shrimati Kamala Ji died after giving birth to one son and two daughters. It was in her house that Bhagawan Ji lived for about

11 years in Chondpora and attained Mahanirvana. Shrimati Dev Mali's younger daughter, Chanda Ji is living. Before Bhagawan Ji moved to the house of Kamala Ji, he lived in her house for about 10 years in Reshi Mohalla, Srinagar. She served Bhagawan Ji very well during this period and also when Bhagawan Ji was residing in Rangteng Srinagar (1930-37) during the intense period of his Sadhana.

Bhagawan Ji's younger sister Shrimati Janaki Devi was widowed at an early age after giving birth to two sons and two daughters. She too used to serve Bhagawan Ji on specific occasions and was very much devoted to him. She is living today.

Name of Owner of the house	Name of Place in Srinagar	Period of Stay at each house	Bhagawan Ji's age at the end of each period	Year A.D.
1. Pt. Shiva Ji Khyabri's house	Bana Mohalla	1½ years	11½ years	1909
2. Pt. Kesho Joo Nagri's house	Shalayar	3 years	14½ years	1912
3. Pt. Kailas Joo Bhan's house	Razwerikadal	1½ years	16 years	1913
4. Pt. Prasad Joo Parimoo's house	Sekidafar	7 years	23 years	1920
5. Pt. Kesho Joo Dar's house	Safa-Kadal	3 years	26 years	1923
6. Pt. Dina Nath Botta's house	Rang-teng	6 years	32 years	1929
7. Purohit Tika Bayu's house	Rang-teng	7 years	39 years	1936
8. Pt. Nila Koul Saraf's house	Dalhasanyar-Mohalla	10 years	49 years	1946
9. Pt. Madhava Joo Sathu's house	Reshi Mohalla	10 years	59 years	1956
10. Pt. Shyam Lal Malla's house	Chondpora	11 years	70 years	1968

CHAPTER II

EARLY LIFE AND SOJOURN AT VARIOUS PLACES

Bhagawan Ji was born in his ancestral home in Bana Mohalla Srinagar in a room in the ground floor of the house. Though over 75 years have elapsed since the building was constructed, it is in good condition today and a tower has been added to it in recent years. His early childhood was spent in this house. After his father Pandit Narayan Joo Bhan, renounced his house and other possessions and when his (Bhagawan Ji's) age was about 10 years, the family had to keep on shifting to various places. From the details given by Shrimati Janaki Devi, his younger sister, it appears the family had to live in the following places in Srinagar for the period noted against each (Page 4). This has been done to give a clear picture of his life events:

Bhagawan Ji lost his mother when at place No. 2, when he was a boy of about 12 and his father when he was at place No. 6 and his age was somewhere between 26 to 32 years.

The earliest employment taken up by him was when he was at place 3 for about 3 years.

Residing at place 4 and 5, he started a kiryana shop first at Chaidub and shifted it subsequently to Sekidafar, Srinagar.

At place No. 6, he was busy with his Sadhana but occasionally attended to family matters also.

At place No. 7, he renounced everything. This was the period of his intense Sadhana which continued to the end of his life.

CHAPTER III

EDUCATION

From the information collected from different sources, we have been able to ascertain that Bhagawan Ji had passed the Middle School Examination. The middle standard of those days is equivalent to the matriculation standard of the present. day. In his ecstatic moods he would sometimes utter beautiful English sentences. He could read and write Sanskrit in both Devanagri and Sharada scripts. He had attained mastery over Urdu and Persian languages as well. From his earliest boyhood he had shown great interest, in Sanskrit and would recite from memory beautiful Sanskrit shlokas in an impressive way. In his early life, he was known to have recited, without any aid, Bhawani Sahsranama, Indrakshi, Panchastavi, Vishnu Sahsranama, Mahamnah-stotra, Shivastotravali and "Vāks" of Kashmir Saints. In his later life he would recite shlokas from the above books when the mood was favourable. He had great interest in Shrimad Bhagawad Gita, a copy of which lay before him till the end of his life. But during the last 30 years of his life, nobody has seen him reading these texts. Probably he had memorized all the above texts in his early life. It is not known whether he had studied any text on Upanishidic

thought or Trika Shaivic philosophy for which Kashmir has been famous throughout India. It is a fact that he attended to Satsangs of scholars and saints in his early life when discussions on Vedanta and Kashmir Shaivism were very common. He had probably studied these texts also.

BREAD-WINNING EMPLOYMENT

Bhagawan Ji had, from his early youth, shown unconcealed reluctance in taking up employment for his livelihood. Because of pressure from his parents and relatives and his straitened circumstances he was forced to take employment early in his life. To begin with, he was assisting his maternal uncle in Pashmina business which was a flourishing industry in Kashmir during those days. His first regular employment was with Madho Ram Steam Press in Srinagar as a Compositor. Soon after Bhagawan Ji took up employment in the Press, its business flourished. When, he offered to relinguish his job 3 years later, the proprietor implored him to continue but he refused telling him that his 'Dãs Daraz" (dealings of the old Janmas) with him had ended. He gave up the job.

After this he started a Kiryana shop at Chaidub and soon after shifted his business to Sekidafar Srinagar. This premises still exists. Probably he took up this work as it gave him more time for his Sadhana. He appears to have worked at the Kiryana shop for about 10 years i.e. till

about 1925 A.D. Though he was sitting on his shop he remained absorbed, most of the time, in meditation and spent some nights at the shop, as well.

After he gave up his shop he plunged headlong into intense spiritual efforts staking his life with an iron will and remarkable determination. People living today who had seen him in his Kiryana shop say that he talked seldom and seemed always to be lost in thought.

CHAPTER IV

INITIATION

It is not known definitely, who actually was Bhagawan Ji's Guru. Some of his relatives were of the opinion that he had taken initiation from his own father, Pandit Narayan Joo Bhan, but this was not borne out by his sister or by the testimony of people who were his associates in his early life. His younger sister was of the opinion, that probably, he had received initiation from a Kashmiri Saint, Swami Balak Joo Kaw. This too was not corroborated by anybody. Bhagawan Ji, in one of his soliloquies, some years before Mahanirvana, addressed him as "HATTO BALAK KAWA" meaning "Oh. Balak Kawa." He would not have addressed him thus, had he been his Guru. He also sometimes visited Swami Narayan Joo Bhan, a well-known Saint of Bodgyer, Srinagar. But he had only one disciple, Swami Kash Kak of Manigam and hence Bhagawan Ji being his disciple, is ruled out.

Evidence collected now shows that Bhagawan Ji very often used to go to the house of Swami Zana Kak Tufchi of Karafalli Mohalla, Srinagar who was a great saint. In his later life, Swami Zana Kak had moved to the house of Swami Aftab Joo Wangnu Babapora, Srinagar. It is definite that Bhagawan Ji used to go to the house of

Swami Zanakak when he was residing in Karfalli Mohalla and very frequently when he was residing in Swami Aftab Joo Wangnu's house. Every Saturday night there used to be a "Bhajan Mandali" in his house and Bhagawan Ji would, invariably, be present, at such Mandalis where Guru Gita and Vāks only were recited.

After Swami Zanakak Tufchi shook off his mortal frame, Swami Aftab Joo used to celebrate a big Yajnya every year, on Swami Zanakak's death anniversary which Bhagawan Ji attended for many years, doing all sorts of work on this occasion including even the washing of utensils and cooking, along with other disciples of Zanakak Ji. This could only be possible if either Swami Zanakak or his disciple, Swami Aftab Joo Wangnu was his Guru. Pt. Maheshwar Nath Trisal of Badgam, who had associated with him during his early life, says that Swami Aftab Joo Wangnu was his Guru. One instance given by Shri Trisal is of an occasion when Swami Aftab Joo addressed him as follows "Gopiya, have you had darshana". Bhagawan Ji replied, "I am having darshana", meaning that it was a continuing process. Enquiring from Shri Trisal whose darshana Bhagawan Ji was having, he said that it was his Guru's Darshana.

Enquiries made from Aftab Joo Wangnu's younger brother Pt. Bal Ji Wangnu yielded the information that Swami Zana Kak was Bhagawan Ji's Guru and Swami Aftab Joo was his co-disciple. This appears to me to be correct position.

Some of Swami Zanakak Tufchi's disciples living today stated that Bhagawan Ji was not amongst the known disciples of Swami Zanakak. It is possible that he had secretly initiated him. The above evidence points to the fact that Swami Zanakak may have been his Preceptor. Bhagawan Ji was very subtle from his early childhood. It is just possible that he had been visiting these saints to learn whatever he could from them, but without any involvement of an initiation. A few years before Bhagawan Ji's Mahanirvana a devotee had the courage to enquire from him as to who his Guru was. He pointed towards the Bhagwad Gita, lying in front of him, on one side, and said, "One of the 700 shlokas of Bhagwad Gita can be one's Guru and in reality God, who is the true self is one's Guru".

Of all the past saints of Kashmir he alone, was addressed as "Bhagawan" in his life time and people also called him "Bab" i.e. father.

As he had attained the highest stage of consciousness (awareness) and remained absorbed in the supreme there was nothing extraordinary in his being styled as 'Bhagawan".

Two other mystic divine saints of Kashmir, Lalla Dedi and Roop Dedi were addressed as Lalleshwari and Roop Bhavani but this status came to them after their death, whereas Bhagawan Ji was known as a living personification of God in his life time also.

CHAPTER V

VISIT TO SHRINES

Bhagwan Ji never left the Kashmir Valley but used to have brief sojourn or longer halts in various shrines in the valley. A list of shrines frequented by Bhagawan Ji and some interesting events connected therewith are given below:—

1. Shri Sharika Bhagawati Shrine at Hari-parvat Srinagar.

This shrine is situated on a hillock in the north of the city of Srinagar. Hindus go there early morning for the usually prescribed pari-krama round the hillock and pooja at Devi-angan which is an open space in front of the main Cha-kereshwara temple, constructed half-way up the hill. He went to this shrine, sometimes early in the morning, or sometimes in late afternoon and sometimes spending nights there in the house of one Pt. Saligram, a priest. During one year he stayed at this shrine having lodged himself for nine months in the house of one Ram Joo, a pu-rohit living today.

Whilst living in Dalhasanyar Mohalla (1937-1946) he once asked a devotee to accompany him to this shrine. The devotee agreed, provided he would get Sharika Bhagawati's Darshana. Bhaga-wan Ji assented. Whilst he and the devotee were sitting in Devi-angan in a hut, a very young and

beautiful girl came and sat on the lap of the devotee. The devotee was charmed and lost in bewilderment, forgot about the prevailing idea of having the Devi's Darshana, and he fed her some sweets, purchased previously at Bhagawan Ji's bidding. As soon as this girl got up to go, Bhagawan Ji beckoned him to follow her but was puzzled as the girl disappeared suddenly. The devotee had lost his bearings and got the Devi's Darshana according to his spiritual state at that time. Probably, he could not stand the sight of the transcedental form of the Devi and got her Darshana in human form.

Another incident reported by Pt. Sham Lal Razdan working in the Forest Department of Jammu and Kashmir is also given below

During the spring of 1944 (or 1945), when almond blossoms were in full bloom, a group of 8 sewaks sitting in front of Bhagawan Ji requested him to come with them to Hari Parvat Shrine, where there are almond gardens in the precints of the Shrine. He asked one of the eight people present Pt. Nila Koul Saraf also to accompany him. Pt. Nila Koul told Bhagawan Ji, "The Devi is here also, why should we go there?" However, somehow he was prevailed upon and the party of nine including Bhagawan Ji, left for Hari Parvat at about 12 noon. They entered the Shrine through the exit gate of Kathidarwaza and reached the Pokhribal Temple within the precincts of the main Sharika Bhagawati Shrine, where a spring also exists. As soon as they opened the small out-

er wicket gate, they saw a small girl of about 5 years, alone, playing with the unswept fallen leaves of Chinar with a stick. They entered the inner gate and sat on a wooden platform inside the Shrine. Bhagawan Ji asked Pt. Nila Koul to get the small girl inside the Shrine. As soon as Pt. Nila Koul brought her, Bhagawan Ji made her sit on his lap and fed her Nader-Munjas (a saltish preparation made from lotus flower stalks) which he had asked a man to fetch from Deviangan, where Halwai shops were present, while they were still far away from the Shrine. After feeding her Bhagawan Ji asked Pt. Nila Koul to escort her back. She moved fast after coming out of the inner gate and disappeared and Pt. Nila Koul returned back, thinking it as nothing unusual. The party returned after taking saltish tea. Enroute as they came out of Kathidarwaza, Pt. Nila Koul said to Bhagawan Ji. "Have you shown me the Darshana of Devi?" in a bantering tone. Bhagawan Ji replied "Had he not seen the Devi, whom he (Nila Koul) called to sit with them? Was She not fed Nader-Munjas by me and did you not escort her back, as I had asked you to do". Pt. Nila Koul understood the position and fell down in a swoon. With difficulty he was dragged home by the party. He swooned because he could not recognise the Devi, when she had given him, her Darshana.

2. Shrine of Rajna Bhagawati at Tulamula known as Khirbhavani.

This place is situated about 16 miles north of

Srinagar. During a period of several years, Bhagawan Ji would spend 3 or 4 months at this Shrine. He would occupy a hut, in the precincts of the Shrine, start his Dhooni and continue with his absorption throughout the period that he was there. He would very rarely go to the holy spring to put offerings but kept on sitting in his hut smoking his *Chellum*, offering oblations in his Dhooni off and on or sometimes cooking his own food and feeding others also. Crowds of people would flock round him but he was busy with his self-realization, and Contemplaton of the Absolute.

A pious devotee of Rajna Bhagawati who used to have Devi's Darshana was wonder struck, to notice Bhagawan Ji's behaviour, in not going to the Devi's spring for prayer or offering flowers or milk. The devotee got into a trance and saw Rajna Bhagawati sitting on a resplendent throne and Bhagawan Ji also sitting nearby with his *Chellum* doing its bit. Whilst in Khirbhàvani he met a saint known as Nila Bab. On return from the Shrine Bhagawan Ji and a devotee of his and Nila Bab took rest in the Doodarhama camping ground. Nila Bab sat very near Bhagawan Ji and made him uncomfortable as he continuously went on prodding him with his elbow but Bhagawan said nothing. On their way to Srinagar from Doodarhama, the devotee enquired of Bhagawan Ji why Nila Bab went on pushing him with his elbow. He replied, "If one becomes successful, other saints envy".

3. Jwala Mukhi Shrine at Khrew.

The Shrine is situated 16 miles south-east of Srinagar with a spring where people bathe, and a temple on a hillock. In his earlier life Bhagawan Ji used to visit this Shrine for three or four days every year.

On one occasion during the period 1937-47, he had gone to this Shrine along with his elder sister and other devotees. At the time of meals, he made about 50 people sit for meals. His sister was alarmed. The cooking vessel had rice of 5 to 7 people only. How could such a large number of people be fed? He told her to keep the Degchi (vessel in which rice is cooked) covered after she took out cooked rice from it on each occasion. To the wonder of all, the vessel supplied rice to all the fifty invitees and still a small quantity remained behind.

4. Bhadra Kali Shrine.

After having spent some time in Khirbhavani in 1962, he went to Bhadra Kali which is a shrine about 55 miles north of Srinagar in a forest in Handwara Tehsil. He started his Dhooni in an open piece of land below the Shrine, which is situated on elevated ground. He sent back all his devotees (except his sister and Swami Amritananda) telling them they will be blown over by gusts of winds (meaning waves of spiritual disturbance) blowing from the north (Tibet side) Soon after the Chinese invasion followed.

5. Jyeshta Bhagawati Shrine.

This Shrine is situated near what is known as

Ghulab Bhavan Palace about three miles from the city proper. Bhagawan Ji would go to this Shrine spending 2 or 3 n ghts there on each occasion. One winter, while it was snowing, he alongwith a devotee left for this shrine at 10 P.M. in the night. A barbed wire had been put up on the road to this Shrine under orders of the late Maharaja Hari Singh so that this short cut to the Shrine had been blocked. He and the devotee crawled in through the barbed wire and he remarked that the Maharaja would have to quit. A few years after this the Maharaja left Kashmir in 1947. The devotee accompanying him implored him to let him have Jyeshta Bhagawati's Darshana At about 4 A.M. in the night while they were engaged in reciting Chapter IV of Panchastavi, he asked the devotee to stand up and look towards the Devi's spring. The devotee found brilliant light of many suns oozing out of the spring. Bhagawan Ji immediately asked the devotee to sit down or he would become blind. Offerings made at this Shrine are usually non-vegetarian along with rice boiled with turmeric to make it yellow. Some party had brought such an offering at the Shrine. After Pooja a Prasad of this was given to Bhagawan Ji and others, when a Sadhu came to this Shrine. He began to speak ill of all present there for offering and taking mutton. Bhagawan Ji was benign and never troubled anybody but this time he got very angry and cursed this Sadhu saying "Let small Pox fall upon you (Paynai Shitalbood"). An hour

after this, this Sadhu got fever and few hours later out errupted Small Pox on his body. The Sadhu repented and begged pardon. Bhagawan Ji told him to leave the Shrine immediately and comforted him that he would get well within a few days.

5. Guptaganga.

This Shrine is situated about 9 miles from Srinagar near Nishat Bagh. During the year 1949, Bhagawan Ji spent about 9 months in this Shrine. Normally he would spend about two or three days only at this Shrine every year. At this place he spent much time in blowing at his Dhooni in a regular way using big wooden logs as fuel. Radha Devi a well known woman saint had come to this place to meet him. Details of what transpired at that meeting are given in chapter XI.

6. Tushkaraj Bhairav at Batmalu, Srinagar.

Bhagawan Ji would stay at this Shrine for two or three days every year. In the past this place has been an abode of great saints and recluses and as such it is hallowed place. He liked this place very much and said that this was a place where one should live. Probably this place has suitable vibrations for spiritual development of aspirants.

7. Amarnath Pilgrimage.

During the year 1946, Bhagawan Ji went to Shri Amarnath Ji Shrine on Sawan Poornima along with a number of devotees and his elder sister (13 people in all). The party left by bus for Pahalgham, now a famous health resort. From

Pahalgam, ponies were engaged to take them through the hilly terrain to the sacred cave of Amarnath Ji. He did not, at all, ride the pony allotted to him for journey to the cave or on return from it. He forbade his sister also to ride the pony but she disobeyed and fell down from the pony a little distance ahead and subsequently she too proceeded to the cave and back on foot. Enroute at Chandanwari the party was overtaken by torrental rain and thunder storms which made onward progress difficult, if not impossible. Most of the members comprising the party thought of returning to the base at Pahalgam. Bhagawan Ji went up a level slab of stone and stood there face downwards drenched in rain. He got up after a little while and announced that there would be rain no more. Soon afterwards the rain stopped and the party proceeded forward in sunny weather throughout. In the hallowed cave and outside it, he was in high ecstacy and the only observation he made was that Lord "Shiva is dancing every where". After return from Amarnath Ji Cave, from Phalgam the party left for Srinagar by bus. At Achabal, however, Bhagawan Ji accompanied by another devotee Shri Bholanath Ji got down and went on foot to visit other Shrines. He returned to Srinagar after about a month.

In the year 1936 also he had gone to this Shrine accompanied by his Co-disciple Swami Aftab Joo Wangnu and others. On return from the Shrine, he had visited Swami Mirzakak's Samadhi at Hangulgund and also Uma Ji (Brariangan) sacred to

Uma Shankara where besides the main Uma-Shankara spring, there are other springs sacred to Brahmã, Vishnu and Rudra. The Shrine is now being renovated by a young Swami, Soyamananda Ji.

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was placed on stone sills or in a big round tray He would sometimes use the outer iron tray only for his Dhooni, as occasion demanded. Fire-wood would be used as the fuel for his Dhooni. After putt ome oblations in his hooni he would Chellum and start smoking. The d keep on burning m morning with ahuties put int and on. onsisted of brown sugar, rice, ts, fower of sorts, Mentha leaves na leaves, bhel patri etc. With eyes the sky he would continue smok- n after bri. pauses. Live cinders ff from his *chellum* on the Kashmiri) he was wearing or h n holes in them. More tion left him r. ive cinders ter and e n h he spi g

this Dhooni even for poking the fire. This struck me as rather extraordinary. Once I picked up courage to enquire from him as to what all this was about. He said this was an invocation to Mahakal (Lord of Death) to save somebody. During the last 10 years of his life he repeated this proces on four or five occasions only.

PERSONAL HYGIENE

During the last 30 years of his life he never appears to have taken a bath, except twice. He once bathed at Khir Bhawani where pilgrims bathe before pooja and then again in his last residential place in Chondapora when the Dal lake was frozen. Soon after he had bathed, there was a thaw and the cold wave which was sweeping through the valley abated. He did not bathe as he did not look up on his body as we do. I was once pressing his legs. He told me that these were splinters of wood. Even though he did not bathe, a pleasant aroma oozed out of his skin.

Bhagawan Ji shaved his head clean once every month. His devotees used to massage his body with oil but some years before his Mahasamadhi, he discontinued this practice stating that there was enough oil in his skin. He would never take a bath after the massage. He even advised some people to have an oil massage after their bath, to cure them of their body ailments.

DRESS

Before 1925, Bhagawan Ji wore quality pash-

mina Phirans (Chowlas) and shoes of a sophisticated design. The year 1925 marks a turning point. He seems to have lost interest in what he wore to cover himself. On insistance from his sister and devotees he would change his clothes once a week or after a fortnight.

In later years, he used a shirt, a waist coat and a Phiran with an inner chowla of long cloth. Phiran used in winter was of wool and in summer of dyed linen. In winter, he would use a woollen blanket and a Kangri (fire pot) under his phiran during the icy months of Kashmir.

FOOD

At about 9 a.m. he would take a cup of tea (known as Kahva in Kashmiri) prepared from green tea leaves and sugar only without milk. At 1 p.m. he would take his morning meal of rice, vegetables etc. but his sister had to remind him many a times before he could be coaxed to take this meal. He would sometimes miss this meal on the pretext that it was too early in the day or too late, to have it. In the afternoon he would take another cup of tea with sugar or with milk and salt (called Shirchai in Kashmiri). He would on rare occasions take a piece of bread with this tea. Sometimes he would take one rice meal in the evening or take some milk only. Eight months before his Mahanirvana, he stopped even taking this one meal a day also. On great persuation he took rice meals on four occasions during this period of 8 months. He did not show any inter-

est in sweets or other luxuries, though he seemed to like peaches.

Even while taking his meals or tea, he did not seem to pay much attention to what he was eating and continued to be absorbed in Infinite. Hot Kashmiri tea is served in bronze cups known as "Khos", held with a cloth towel. On occasions the tea cup full of tea would remain in his hand for an hour or so when he would seem to awaken and either finish it in a draught, though it had cooled down or simply throw it away.

DRINKS

Whatever was offered to Bhagawan Ji he would accept; some people would offer him brandy, whisky or other alcoholic preparations. He would distribute small dozes of it to the assembled devotees and empty the rest of the bottle himself. While drinking his frame would shake giving those present the impression that he was shaking off the sheaths of antashkarna (Chit, Buddhi, Mana and Ahankara) enveloping the Jivatman and he would fall into some sort of Samadhi for 2 or 3 hours or more, interrupted by small periods when he would smoke his Chellum. He would not touch food for many hours after he had had a drink.

FASTS:

Bhagawan Ji used to observe fasts very often sometimes for a month or 3 months or sometimes for 6 months. His fast was not of the ceremonial

type where one misses a meal a day or observes other formalities but total abstinence except for a cup of tea on rare occasions.

At Sharika Bhagawati Shrine, he lived in the house of Pandit Ram Joo Purohit. On one occasion he observed continuous fast for 33 days. He grew very weak, so much so, that one day while trying to stand up, he fell down face downwards but this did not deter him from continuing the fast. He was a mystic saint with great Purushartha. However, difficult the aim he would not leave it unless accomplished. On one occasion he, had not taken his meals for 3 days when one Pt. Gwash Ram implored him to take his meals. He became petulant and said in my presence "where are you born today (to proffer such advice)? I have not taken meals for 6 months at a time". It is a known fact, that those on the path of spiritual advancement take little food. It is possible that he resorted to frequent fasts to conquer hunger. He once told a devotee whom he wanted to elevate. "One should not eat when one feels pangs of hunger, but feed it (the body) when it does not ask for it".

Fasting would not in any way affect the pursuit of his ideal but he appeared to be mentally more alert on these occasions though his body showed great physical strain with foaming lips, parched mouth and coated tongue. His Chellum was more or less his constant companion during these days. Implored by his devotees to take some food he would say that by smoking his Chellum. he got, enough food.

CHAPTER VII

MARRIAGE AND SEX

Though his parents and other relatives pressed him to marry, he spurned this advice. They had speculated that if he got married he would take up a house holder's life and be a bread winner for them, but this proved a dream.

Bhagawan Ji was a born Brahmachari and remained celibate throughout his life. He must have cultivated this virtue during the course of many previous births to remain unaffected by this powerful urge of nature and even saints good in other ways, have been seen to succumb to its powerful impact.

Just as Swami Rama Krishna advised people to keep safe from Kamini and Kanchana (Woman and money) Bhagawan Ji would say "Whither is the way for spiritual advancement so long as there is sex"?

When he was a youth of about 20 years he had some classmate companions. As Bhagawan Ji's ways were becoming godly, to test him, they took him to a house of ill fame where they went for carnal satisfaction. Each one of his companions went to the lady's room by turns. His turn came last of all. He went into her room and found the lady lying in a compromising position. Addressing her as a witch, he bade her to stand

up, administered her a rebuke and advised her to give up this wicked life and flung a rupee towards her face and left the room. On return from her room he said that it was all bliss. They found bliss in Sex whilst he found it in abstinence. This fact was revealed by Bhagawan Ji to his companions the very next day and he pitied the lot of his so called mates and the woman.

Some saints do not allow people to touch them but Bhagawan Ji was different. He would allow anybody (who offered) to press his feet or legs and repeatedly said that his legs were mere splinters of wood.

He once told me when I was ill and pressing his legs and feet "Have you thrown your oldness on to me" Normally saints do not allow people to touch them as thereby their taints or ailments are transferred to them. He was an ocean of grace and such things did not affect him at all but people got solace in return.

When he was residing in Reshi Mohalla (1947-57), a lady came to his place. As soon as, she took her seat, with an iron pincer in his hand he began to beat her. As she took to flight, he followed her into the compound of the house he was living in and also to the lane leading out the house. As he had never before, shown such anger on any ocassion, all sitting in his room were surprised. After he took his seat, on his own, he explained that the unchaste lady had visited two friends that morning and now she

had come to him, steeped in the guilt.

Once a group of 5 ladies from outside Kashmir, had come to see Bhagawan Ji and he remarked in Kashmiri "They are living in prositution. This is Kaliyuga" Once a gentleman fell a victim to the blandishments of a widow and was contriving plans to meet her. He happened to see Bhagawan Ji. As soon as he was seated before him, he (Bhagawan Ji) spoke out this, to all present. "A drop of semen will produce fire all round. Why go in for such a folly"? The gentleman understood that if the widow becomes pregnant, belonging to an orthodox family, as she did, the news would spread like fire, with great detriment to the man and the widow and if conception took place, it might result in the death of the infant by abortion or any other means. This gentleman shuddered. This was his method of bringing people to the path of righteousness. Once another gentleman fell a victim to the shapely legs of a lady, began to follow her and was trying to meet her. That very evening Bhagawan Ji told him "What is the charm in fine legs? This is all food for Mahakal (Lord of Death)".

CHAPTER VIII

PHILANTHROPIC NATURE

Apart from the fact that Bhagawan Ji, helped people who called on him to advance on the paths of spirituality or others who came to see him for the fulfilment of their wordly ambitions or removal of their maladies or other difficulties beasetting them in their journey through life (and he was an ocean of power); he would help deserving people monetarily as well.

He would pay multitudes of Sadhus that came to Kashmir Re. 1/- each on as many ocassions as they called at his place. Why he was doing so became clear to me one day when I was a witness to the following incident.

One day I met Bhagawan Ji's sister in the ground floor of the building where he was staying. She was bitterly complaining that he was giving all the money to sadhus leaving very little to meet the needs of the household. I seemed to agree that Bhagawan Ji should not be indifferent to the needs of the household as he was. As soon as I paid my obeisance and was seated before him, he began "These poor Gosains (sadhus) have only earth to sit on, with the sky for shelter and they are naked and starving". I was abashed. Some of these sadhus said that after they got a rupee from him, other

avenues opened for them automatically.

A few instances of his munificence may also cited.

Pandit Dina Nath Purohit was the priest of the family, where Bhagawan Ji was residing (1957-68). He was very poor and had three daughters, two of them married and the third of a marriage-able age. One day, alongwith this unmarried daughter, he approached Bhagawan, Ji. He placed his pass-book containing Rs. 500/- in all, before him and told him, that he would either poison himself or his daughter, as he had no where withal to marry her. Bhagawan Ji appeared to be moved visibly. He told the gentleman to come back two days later on Somawati Amavasya day early in the morning, tap three times at the closed door of his room (which used to be unlocked) and that in case the door did not open at the third tap he should return home. As soon as he tapped the third time, Bhagawan Ji himself opened it and resumed his seat on the Asan. He gave him Charnamrit (holy water) that was lying in a lotus flower leaf, to drink, three times. Purohit Ji says, it appeared there was one single drop only on the lotus flower leaf which appeared to divide into 3 portions. He also predicted that his daughter would be married in 6 months time and henceforth his pockets would never be empty throught his life. After he had fixed the date of marriage of his daughter, this gentleman came to see Bhagawan Ji again who gave him Rs. 200/- and told him, not to worry

and that he would get the funds necessary for the marriage. He received help from other people in cash and kind and was thus able to celebrate the marriage of his daughter comfortably exactly after the stipulated period of six months. This Purohit met me recently and confided that since that day's meeting with Bhagawan Ji, his pocket has never been empty. The question that naturally arises is that if the Purohit's poverty was related to his past Karmas, how did Bhagawan Ji manage to help him?

Bhagawan Ji stayed in Khirbhavani for some months during the year 1961. On one occasion when only two people, Pt. Dina Nath Tiku and Swami Amritananda (both his disciples) were present in his hut, a lady came and whispered in a low voice to him that the date for her daughter's marriage (according to the horscope) was ten days thence. One money lender who had promised to loan her money had backed out, at the last moment and that she was helpless and was in a fix and did not know what to do. He immediately emptied the contents of his cloth purse which contained Rs. 60/- in all in the lady's hand. He also beckoned Mr. Tiku to give her some money. He gave her Rs. 600/- from his Post Office Saving Account. Bhagawan Ji left the Shrine a few days later for Srinagar. After the girls marriage, the lady came to Srinagar and offered Prasad to Bhagawan Ji, of the marriage Yajna. He told her "Why did you get Naivedya for me. I was myself present there at the

ceremony". Bhagawan Ji must have been there in his Sukshma Sharira as he was in Srinagar on that day.

CHAPTER IX

DARSHANA TO GENERAL PEOPLE

A huge concourse of people of all religions, used to come to Bhagawan Ji's place where ever he was living, for his darshana every day from early morning till late in the night from 1947 onwards to the day he attained Mahasamadhi. He was available at all times. The room in Chondpora (20′ x 12′) where he lived for 11 years was always full of people. Quite often the room overflowed with people who accommodated themselves outside on the stairs. People of all shades held him in high esteem and felt peace in his presence and forgot their woes and worries. As already reported, he was an introvert, talked very little, and remained absorbed and in communion with the infinite. He would reply to questions, seldom directly but indirectly even without people having to express themselves openly. He had great compassion and would help all afflicted people. He would give them Bhasma from his Dhooni to cure them of their ailments (if requested) He would cure blood cancer cases, diabetics, tuberculosis patients, internal haemorrhage cases or even brain disorders. He would sometimes ask relatives of patients afflicted with malignant diseases to bring them to him. Those patients that were for-

tunate enough to come to him, got cured. completely to the surprise of all. Bhagawan Ji never asked anybody for money or any thing else but people would on their own offer money, fruits, flowers, rice, sugar, sweets and confectionery. Whatever was offered he would never refuse but distribute it to the people around him. Once he told me pointing towards the fruits, sweets, etc. lying before him that "This is all blood". He would take the odium attached to such offerings upon himself and distribute them as Prashad duly sanctified by his touch.

Bhagawan Ji would sometimes be offered currency notes of Rs. 100/-, 10,5,2 denominations. He would get these exchanged for Re. 1/- notes. This money he would distribute to sadhus that came to Kashmir for Amarnath Yatra or just to spend the summer in Kashmir or other sadhus living in Kashmir itself who came to him. On each occasion he would give each sadhu Re. 1/- only and no more. If they pressed for more money he would unceremoniously send them away. Thousands of sadhus come to Kashmir every year and no day would pass without sadhus calling for Dakshana. Sometimes more than 100 sadhus would call in a single day during Amarnath Ji Yatra in the month of Sawan. He would give his Chellum to some of them. Even on 28th of May, 1968 the day of his Mahanirvana he gave 3 Sadhus Re. 1/- each, before passing on to Infinite.

During the last few years of his life a large

number of small children would call on him. He gave them toffees or whatever was lying there. His first preference was for putting Ahutis in his Dhooni.

A large number of students would come and entreat him for help in passing their examinations.

He would chase away people of bad character, beating them with the iron spoon with which he used to offer Ahutis to his Dhooni or with iron pincers which he would throw at them. But no one suffered any serious injury. On some occasions without any apparant cause he was very cross a Rudra and everyone present shuddered. But after a few moments, he would be his genial self again and would be smiling (he has never been seen laughing). He subsequently gave prasad even to those who had suffered beating at his hands. He was treating Ishwar Koti's with great reverence and as also the sadhus who had truly renounced the world. About some Sadhus he would say that they are jugglers but he nevertheless gave them Dakshina of Rs. 1/- each.

CHAPTER X

SADHANA

For a layman, it is difficult to write about the Sadhana of a great mystic Saint who was God incarnate. About Mahayogi Aurobindo Ghosh, in his biography chronicled by Shri K. M. Munshi and Shri R. R. Diwakar and quoting him they observe "It is impossible to write my biography, more-ever there is no meaning in the writing of biographies of poets, philosophers and Yogis. The reason is, they do not live in their outer actions which are visible to people. Now he is no more amongst us and we have to be satisfied with whatever little we can have from stray hints he and his closest associates have left behind."

For writing a biography of Bhagawan Ji, the only material we have, is Bhagawan Ji's occasional utterances, hints and suggestions picked up by me during my contact with him ranging over two decades and also by other devotees with long personal contacts with him, whose information is very useful and authentic at the same time.

Nobody dared to disturb Bhagawan Ji when he was smoking his Chellum with eyes transfixed towards the sky. He would come down to our plane if questioned, but return again to his infinite State of Bliss.

For convenience's sake we shall report his Sadhana and connected events during the following periods separately as they are land marks in his life history:—

(a) Period between 1908 to 1924 A.D.
(b) Period between 1924 to 1930
(c) Period between 1930 to 1937
(d) Period between 1937 to 1947
(e) Period between 1947 to 1957
(f) Period between 1957 to 1968

(a) Period—1908 to 1924

Fortunately we have in our possession certain prayers in his own handwriting in Sanskrit (both Devanagri and Sharda) and Urdu scripts written by him about 5 decades back. From information collected from them and other sources, we can have some insight into his early Sadhana.

As has been mentioned already from his earliest boy hood he was reciting from memory stotra's like Panchastavi, Bhavani sahasranama, Saundarya Lahari, Vishnu sahasranama, Mahimnahstotra, utpalastotravali, Bhagwad gita and Guru Gita and Vāks of Kashmiri Saints. He showed great interest in emotional music and Raslilas which he would organize himself. He was lost in ecstasy on these occasions.

From 1920 onwards he started having a daily Parikrama round the hillock of Shri Sharika Bhagawati Shrine at Hari Parvat and would sit in Devi-angan, a plain ground in front of the hil-

lock, in a hut open on all sides, smoke his Chellum and remain absorbed for many hours and then return to his residence. While running the Kiryana shop (which he gave up about 1925 A.D.) one evening he put up the wooden planks of the shop but fixed no latch and lock of the shutter and confided to his companion "Let us see whether the widow (meaning Divine Mother Sharika Bhagawati) really exists". Then they left for the Shrine. He must have been so near her to have used the epithet" Widow" for her. At about 11 p.m. in the night, the owner of the premises came down perhaps, to answer a call of nature to the street abutting the house. He was bewildered to find the shop unlocked and got a fright that it had been burgled. He mounted vigil on the shop for the night, sitting on the wooden platform attached to it. In the morning Bhagawan Ji and his companion returned from Hari Parvat and the owner of the house chided them for their negligence. Bhagawan Ji did not heed it and opened the shop.

The prayers in Bhagawan Ji's own handwriting lying in the Ashram are:–

1) an ode to Mahaganesha.
2) an ode to Divine Mother.
3) an ode to Lord Narayana.
4) an ode to Lord Shiva.
5) an ode to Guru.
6) one Omkar in Sharada double lined round which Rama Rama is written and space between double lines is blank.

7) One double lined Omkar in Sharada round which Shiva Shiva is written and space round double lines is blank. Over this Omkar is a prayer to Guru.

8) A tantric mantra in two lines in Sharada Script.

These and other details show that he was having old Sanatana, Panchanga Upasana to begin with. This pertains to the period when he was residing in Shri Prasad Joo Parimoo's house and Shri Kishov Joo Dhar's house i.e. 1914-1924 when his age was between 16-26 years. It appears that Bhagawan Ji had Sakhshatkara of the Divine Mother Sharika Bhagawati during the latter part of this period. She was his tutelary goddess (Ishta Devi) also.

Just as Swami Rama Krishna Pramahansa started with the worship of Divine Mother Mahakali and had her Sakshatkara and then began the search of other realms of spirituality, so was the case with Bhagawan Ji.

(b) Period 1924-1930

During this period, in Pandit Dina Nath Bhoota's house at Rangteng, Srinagar, he lost his father. Whilst here he is said to have observed silence but he was not a total recluse as he attended to family matters at times, and to the marriage of his younger sister also.

(c) Period from 1930-1937 :

In 1930 Bhagawan Ji had to shift to the house of Pandit Tika Bayu at Rangteng (Srinagar). At this place he appears to have plunged headlong

into intense Sadhana. He would be found lying on a bed, face towards the wall, with a small lamp buring in his room for 24 hours. His elder sister told me, that during this period, nobody was allowed to get into his room except her younger daughter Chanda Ji and a few other selected people. Th room and Bhagawan Ji's bed were covered with layers of dust which he would not allow to be swept. Cob webs and spiders were also present in this room. During this period a rat had bored a hole in one of the heels of his foot which had been there for a long time. He would sometimes take handfuls of Datura (Stramonium) opium, pãnak and other intoxicants in this period of intense Sadhana.

At times, Bhagawan Ji would vomit basinfuls of blood and his body was wholly swoollen and he looked like a ghoul. On one occasion during this period, his sister reminded him of the intense suffering which they were undergoing and suggested to him to take up a wordly life. His reply, firm and direct was "Our boat is in the midst of an ocean, either both of us will land safely or get drowned".

During this period he would fast for months together or sometimes take huge quantities of food. This tapasya lasted 7 years and he came out of this great ordeal, clairvoyant and clairaudient, with full vision of the past, present and future, a Siddha with a badly mauled body but a radiant soul. This appears to be the period when he had sakshatkara of Paramatman or shivahood.

(d) Period between 1937-1947 :

In 1937, alongwith his sister Devmali Ji and his elder brother Gobind Joo, he moved to the house of Pt. Nila Kaul Saraf in Dalhasanyar Mohalla, Srinagar. They had a separate building everlooking a bazaar. He had his Āsan in the 2nd floor of the building on a window where Hari Parvat and Shankaracharya hill shrines were in clear view. He would continue to smoke his Chellum and keep talking to people not visible to the naked eyes. He was, sometimes, seen instructing people invisible to ordinary men like us. While he did not speak well of Maharaja Hari Singh, the then ruler of Kashmir, he was appreciative of Yuvaraj Karan Singh. It was clear now that he was taking interest in his environment. People started coming to him for his Darshana or for cure of their ailments or for getting service, business etc. and he would help them. Here too, he was always absorbed and had to be awakened, so to say, to attend to the people sitting around him. After a brief reply he would again get into his Samadhi. At times he would not respond to people addressing him. On some days he would go to Hari Parvat and return after a few hours or go to other Shrines.

A sikh saint had come from India and was in search of Bhagawan Ji. Finding him, the saint remained with him for about 3 months and was thoroughly initiated by him and left Kashmir quite satisfied.

There was one Bhakhta of Shri Sharika Bhaga-

wati, Pt. Maheshwar Nath Zutshi of Malapora, Srinagar. He was a man of dispassion He husked paddy himself to prepare rice for his own use. He said that he had received instructions from the Devi, Sri Sharika Bhagawati to take initiation from him. He came to see Bhagawan Ji who received him well, gave him a meal, a drink and his own Chellum to smoke after he had smoked it himself. That was all. He became a good Siddha and died a few years after initiation.

During this period he would, at intervals, go to Khirbhavani Shrine also where he would spend some days or some months. The usual practice while going to the Shrine, is to take a bath in a running stream within the precincts of this Shrine before Poojah in the main Devi's spring in the centre of this Shrine. He did not observe this ritual but would go directly to a hut in the premises of the Shrine.

On very rare occasions he would offer flowers or milk at the Shrine. It is, therefore, possible that he used to go to various Shrines as he found impulses and vibrations suitable for his own Kriya and not to worship any particular deity of the Shrine he visited.

During this period, he started the practice of blowing at live charcoals in his Kangri (fire-pot) for hours at a time. He would occasionally put ahuties in this fire in small quantities. This presumably was to get mastery of the Agni—Tattwa or through it of other Tattwas.

His elder brother passed away in 1946. Upto

this time he was supplying all the requirements of Bhagawan Ji. On the day his brother passed away, he left for Shri Khir Bhavani early in the morning and in the afternoon he got his right arm bandaged there, on the plea that it had been fractured. It was just the time when his brother had breathed his last in Srinagar. He got the bandage removed on the 10th Kriya day of the deceased. It shows the extent of his detachment at that time.

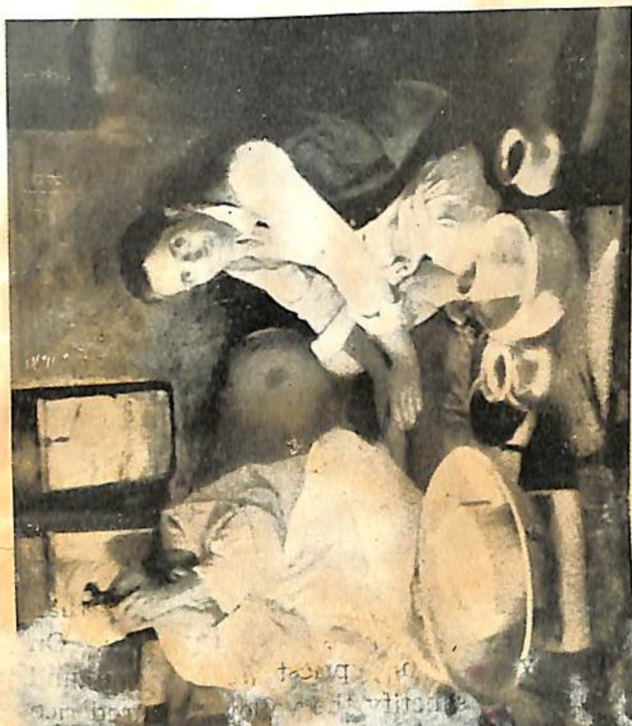
(e) Period between 1947-1957-A.D.

Bhagawan Ji alongwith his sister moved to the house of Pt. Madhava Joo Sathu to whom his sisters' daughter Chanda Ji was married, in the beginning of the year 1947. Here too he continued his spiritual practices with his Chellum as his constant companion. At this place, now, his miracles were often noted. He regularly started offerings in his fire-pot (Kangdi) which is commonly used by people to keep warm in the winter in Kashmir. He kept on blowing at the fire for hours together. It was now clear that he was emitting impulses from various parts of his body, his shoulders, knees etc. He would sometimes raise his shoulder or any other part of his body and it seemed that he was reacting to some impulses received by him. This action can readily be understood by those who have some knowledge of Sufism.

During this period he would often go to various Shrines. A very interesting episode during this period may be mentioned to show how clairvoy-

ant he was. A saintly person used to visit one Shaivacharya and also used to come for Bhagawan Ji's Darshana. This person had gone to visit the Acharya, who asked him as to why he was in such a haste to go. On informing him that he wanted to see Bhagawan Ji, the Acharya boasting of his scholarship said "Since when have you started bowing to lumps of muck?" But this observation did not discourage this man of his resolve from going to see Bhagawan Ji. As soon as he took his seat before him he (Bhagawan Ji) addressed this person thus "Why do you come to bow before lumps of muck? We are not chiselled scholars." The man was embrassed and begged his pardon. How well, has it been said, that it is the unlearned and the unsophisticated that are saved, rather than those whose ego has been inflated through erudition.

During this period Bhagawan Ji's birthdays used to be celebrated on a big scale. More th[illegible] [illegible] hundred people would get a rice meal [illegible] birthda[illegible] his fa[illegible] would come [illegible] have P[illegible]ja and [illegible] colou[illegible] prepared for [illegible] he (Bhagawan [illegible] emed to b[illegible] m[illegible] ly and [illegible] n. [illegible] es in [illegible]



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with water. He was seen concentrating upon it with a fixed gaze as if watching the water vapour or something luminous rising from the tumbler which we cannot see ordinarily. It is clear that he was dealing with Jal Tattwa. He seems to have been dealing with Vayu and Akasha Tattwas, through smoking his Chellum in a rythmic way and emitting impulses towards Akasha.

Normally people can see the three sthula Tattwas viz earth, water and fire and only feel the Vayu Tattwa but remaining four Sukshma Tattwas viz Akasha, Mana, Buddhi and Ahankara cannot be experienced by our five sense organs. These can only be experienced by those whose intutional eye, (jnana netra) has opened and who can see the colour, form and action of those Tattwas as well.

Mastery over Tattwas is believed to have given him, supernatural powers to cure otherwise incurable diseases and regenerate the worn-out organs of a human body.

He was a Trikal Dreshta. One examp of how clearly he could foretell the future is ven below. A man Mr. Kantha Joo Peshin, wh was a God fearing man a used to visit Bhawan Ji often, fell ill. He t a man to Bhaga n Ji telling him, that knew , that he (Kar Joo) was to die soon he wa ted to know t exact time and date his death. Bhagawa Ji told senger that he would d die the n Wed ay at 4. p. m. He passed away on t date exactly at 4. p. m.

Some of the spiritually advanced Sadhus who frequently came to have his Darshana said that he was a rare Siddha. Others said he was in Avadhoota Awastha. Whilst others said that he was a Sthita Prajna and there was another class to whom he was a Karma Yogi. He seemed really to combine all these.

During this period musical concerts were held every Sunday afternoon, when Santoor and Sufiana songs were Sung by Pt. Vedh Lal Dar, Badrinath Koul and others. He seemed to enjoy the music immensely.

CHAPTER XI

LAST DAYS

Peculiarities in his behaviour during the last two years of mortal existence were many and varied.

Bhagawan Ji had usually a pillow behind him and one his right side too about 2 ft. higher from his Āsan level. In front was his Iron Sigdi and other paraphernalia of his Dhooni. Thereby he could stretch his legs on the left side only, if he wanted to lie down. Two years prior to his Mahanirvana he got pillows fixed, high up on his left side also and there was, thus, no room for stretching his legs or lying down. The result was that his knees got ankylosed and stiff and he could not stand up and was thus confined to his Āsan seat. Somewhat similar advice had been given by him to one other saint of Kashmir Shr mati Radha Devi (wife of Shri D. N. Raina) at Guptaganga, Srinagar when she had come to meet him at that place. She first started criticising the impulses he (Bhagawan Ji) was emitting from his Chellum and various parts of his body. It is inconceivable that there can be such a difference in actions of saints, as she could not feel, what it was about. Bhagawan Ji told her in a preremptory manner" Go, break your knees" i.e. stop moving hither and thither and take to an

Asan at one place. About a month after this incident, she locked herself in her room and did not leave it until the time of her death a few years later. It is also reported but not confirmed that she had placed fetters on her legs also.

About two years before Mahanirvana he would sometime remark casually that he had become old. This was an indirect hint that great saints of Kashmir like Kh. Lasa Sahib and Swami Sona Kak also gave before their departure from this physical world.

One and a half months before his Maha Samadhi a devotee was sore to see his physical condition and was reflecting in his mind that he might give up his body. Bhagawan Ji divining his thought told him "Amar Chha maran"? (Does what is immortal die) i.e. it does not die.

Shri S.D. Dhar recalls that a few days before Bhagawan Ji's Maha Samadhi he called at his place in the morning and found him very weak. Enquiring after his health Bhagawan Ji remarked. "I would like to go to Khirbhawani now".

A few months before his Mahanirvana he had swelling in his genitals. I asked him as to why this swelling was persisting. He said, "What else is going to happen to this body? It will get shattered piece by piece". On many occasions previously he had swelling on his face, feet etc. and people thought that he was in his last days. But such swellings would miraculously disappear over night to everyone's astonishment.

Whenever he had fever he would take hot wa-

ter boiled in his Dhooni. On rare occasions, he would take a water decoction in which Kahzaban (Macrotomia Benthami) leaves had been boiled in his Dhooni and nothing besides. Before his Mahasmadhi the devotees requested him to take pills for free urination but he refused straight-away. During the last thirty years of his life he had not taken any medicine.

Every year Bhagawan Ji would get Cannabis (Bhang) and other aromatic plants and boil them in iron trays with water for two or three days and grind the boiled mixture and prepare big balls out of it, dry them and keep them away. He would use these balls with tabacco for his Chel-lum but these balls had no intoxication. He re-garded these balls as very sacred and whoever was allowed to help in preparation of these balls was regarded as fortunate by him (Bhagawan Ji) During the last two years of his life he did not order any leaves for the purpose.

He had musical concerts every Sunday. The musicians would automatically stop singing late in the night but he had never, in his life time asked any musicians to stop. But the 26th May, Sunday, his last one on this Earth, he directed the musicians to stop, remarking:— "We shall not hear any more music now".

One month before his Mahanirvana he said "Dhooni is not necessary now "but when his de-votees requested him to be allowed to continue it, he did not object.

CHAPTER XII

MAHANIRVANA

Bhagawan Ji entered Mahasamadhi on 28th May, 1968 A.D. (i.e. Jyeshta Shukla Dvitiya) at 5.45 P.M. Many people who had intended to have his darshana on that day, about that time, including his younger sister (his elder sister having passed away in the year 1965) could not come for this or that reason. This probably was so as he did not want to be disturbed, while giving up his body. Including the writer, only three people were present and witnessed the scene of shedding off of his mortal remains.

On the fateful morning he had as usual washed his face, tied his turban, put on a Tilak and was reclining on his left side. Some people had come to see him, though the exact number of those who came to see him is not known. My youngest son who had come from outside Kashmir went to pay respects to him at about 2 P.M. He blessed him saying that he would pass the final Engineering examination in Ist Class, will get a job soon after and also be married outside Kashmir and gave him an unusually large quantity of Prasad. All this came true subsequently.

At about 3 P.M. three Sadhus came and he threw his cloth purse towards one of his devotees

and asked him to pay them Rs. 1/- each. This was done. He then had a few puffs at his Chellum though he felt difficulty in smoking. One Devotee Badrinath Koul Khudbali started making tea for him but he said, "We shall not take any tea now". He then remained in Samadhi till 5.30 P.M. and then asked for water and was helped to drink about a tumbler of it (water) in which sugar had been mixed. At 5.45 P.M., he uttered "OM NAMAH SHIVAYA" in a low voice and looked around with infinite love towards those present. He then closed his eyes and all was over. At this time his eyes had developed, some sort of an aura particularly his left eye which had also enlarged to some extent. A doctor was called and he confirmed the cessation of body functions.

Soon the news spread and people started thronging into, the room. The ground floor compound and the lane leading to his home were filled with multitudes. Some of the people wailed as they had lost their father, others mourned the loss of their guardian angel, benefactor and said that all their hopes had been dashed to the ground and there was none left to look after their welfare and some said the prospect of their future was bleak.

Many people put spoonfuls of water in his mouth as the last drink to the departing soul and though advised not to do, they still presisted, failing to comprehend the meaning of his cryptic

aphorism "Amar Chha Maran"? i.e. Does what is immortal, die?.

Some men of comprehension explained to people that even after the death of the physical body, he lives, in his sat-chit-ananda Swarupa, and being immortal he would be ever present with them and guide them not only in reaching higher realms of spirituality but even in their wordly pursuits, as hitherto. We have to look for him within us, with dispassion in our hearts, love for everyone, malice for none and we will find him. This was confirmed in subsequent years after his demise as some people have seen him in a trance in a transcendental form and others in dreams with a smile on his face and a look of campassion. Bhagawan Ji's marble statue, placed in the Ashram constructed for the purpose, where prayers are held mornings and evenings, has become a sacred place of pilgrimage and inspiration to many Sadhakas and laymen who get peace and whose worldly aspirations also are fulfilled.

On the next day i.e. 29th May an altercation ensued between his devotees and blood relations. The latter wanted regular Kriya Ceremonies to be observed arguing, that Bhagawan Rama had done so, whilst the devotees said that Bhagawan Ji was a Jiwan Mukta and Kriya was not necessary. However his sister and relatives, had the upper hand and Kriya Ceremonies were performed for the Ist 12 days and later during the year at intervals, according to Karma Kanda rites by his sisters grandson, who was regarded, as hav-

ing been adopted by Bhagawan Ji, as he himself had invested him with Yajnopavita. During the 1st 12 days a regular food service was kept running.

The funeral procession with the cortege draped in Shawls and flowers started at about 12.30 P.M on 29th May 1968 and an arti was held in the park garden, adjacent to the house in which Bhagawan Ji was living, where about 5000 people had collected. It then wended its way slowly to the cremation ground. The procession swelled enroute and people continued sprinklng flowers from balconies, windows etc., on to the cortege. By the time the procession reached the Cremation ground there were more than 20,000 people belonging to all communities. Such a large concourse of people had never been seen in the cremation ground in living memory. They soon divided into Bhajan mandalis and Sat Sang parties, others were too dejected to do anything and kept sitting down-cast. It was a stirring sight but peace prevailed all round. The Nirvana rites were started by Pandits at about 5 P.M. and concluded at about 10 P.M. when his remains were laid on the pyre which was then lit.

The Asthes were removed a few days later and the ashes and a portion of Ashthes immersed at Sangam in Shadipore, a place about 10 miles from Srinagar at the confluence of the Jehlum and the Sindh rivers and part of it was preserved for immersion in Hardwara Ganga. This ceremony took place 7 months later.

The man who burns bodies at the cremation ground said that he had never seen a Purusha (Atlas vertebra) coming out intact and in perfect shape as this one, although he had cremated thousands of bodies so far. He showed it to all present.

Speaking on this occasion Swami Nand Lal Ji, a mystic saint of Kashmir said, with tears in his eyes on the day on which Bhagawan Ji passed away, that Kashmir was being rocked by an earthquake and that a huge burden had been placed on his shoulders that day.

Four or five days earlier than this date Swami Ji with a devotee of his own, and of his own accord had gone to a place adjacent to Bhagawan Ji's residence and looking towards Bhagawan Ji's room window, started weeping and said towards the window, "Why is he leaving and placing such a burden of great responsibility on me?" Swami Ji had the room, where he was residing and overlooking the route, over which the funeral procession passed bedecked with banners and he himself took his seat (as he could not walk) on one of the windows to watch the procession.

Thus passed away into eternity, the greatest Siddha of our time, who began as a mortal, became divine and merged in Parmatman.

CHAPTER XIII

MIRACLES

It is not proper to mention the miracles performed by Saints and Mahāpurshas, as in the first instance, they themselves shun publicity and secondly saints have not to be judged by the miracles they perform, and some of them are averse to demonstrations of this sort, as they do not want to interfere in Nature's way. The saints generally shun Ashtasiddhis and regard them as detrimental to spiritual advancement. But when a saint has attained sakshatkara of Parmataman or Shivahood, what has he to lose or gain, if he performs miracles, to help somebody. A few streams going out of an ocean, do not affect the ocean. This was true of Bhagawan Ji. He was a Karma Yogi who found the modern generation engrossed in materialism with faith in God and godly ways shaken and crumbling. He had great compassion for the suffering humanity and would go out of the way to help them. He, by his own nature, could not remain indifferent when the country was in trouble. He put in a great spiritual effort from 1947 onwards, unmindful of physical hardships he had to endure, to bring order out of chaos. Forgetting to eat and drink with foaming mouth and blood-shot eyes, he would go on with his Chellum and ahuties, as his constant

companions. He was not a saint who gave religious discourses but induced spirituality by touch, looks, Chellum and through his Bhasma or Prashad given to suitable aspirants. He seemed to us too preoccupied to have any time. It seemed as if he was to appear in some difficult examination and was preparing for it. The struggle he was waging in his mind was not an open chapter that one could read through. The miracles reported here, have their own instructive values and depict his versatile Personality in diverse aspects. This is the reason why they should form part of his biography and it seems to me to be a valid apology for mentioning them. Neither I nor anyone else could fathom, in which directions he was actually working but major catastrophies were averted in these disturbed times because of his great penance as is acknowledged by other people also, in Kashmir, which was the visible sphere of his activity.

In the first instance, the incidents affecting the country will be reported as they throw some light on the subject.

In the year 1947, raiders from Pakistan attacked Kashmir, committing murders, rape, arson, wherever they went. They reached the outskirts of the Srinagar city and the people approached Bhagawan Ji for help. He assured them that the raiders would not enter the city but would be halted beyond the 7th and last bridge in the city. The raiders were actually halted away from the

city much below the Chattabal octroi Post by the Indian Army.

Two months before the raid he had told a devotee posted in Baramulla that he should get everything from Baramulla, even a blade of grass as he had purchased these things with his honest earnings. By Bhagawan Ji's grace this devotee was transferred from Baramulla to Srinagar before the raid took place. Little did he know then, that he had asked him to get everything from Baramulla as the place would be raided and destroyed.

Bhagawan Ji had gone to Shri Sharika Bhagawati Asthapan at Hari Parvat, some time after this raid where a Chandi Hawan was in progress. As soon as people saw him, they flocked round him and requested him to save Kashmir. He replied "There is no danger, as I go to all the fighting fronts myself". In one of his soliloquies Bhagawan Ji was heard saying "What is the army doing? They get so much of rations and yet do not open a direct route to Kashmir for Ladakhi Lamas" but we failed to comprehend what he was referring to. In the month of November, 1948 the Indian Army conquered Zojila pass and Kargil on this route and a direct link was established with Ladakh. The part played by Bhagawan Ji in this compaign was revealed by one officer belonging to the Military Police and connected with this operation. He had information from the Front Commander that a mysterious person was directing the operations and beckoning

the Jawans at the battle front, to fire in indicated directions, and which proved correct militarily. This Military Police Officer had been given the identification clues of this person and very much wished to know whether a person answering this discription (whom he thought must be a saint) lived in flesh and blood. He gave the identification marks to Mr. T. N. Dar of Rainawari, Srinagar. During this period Mr. Dar had already seen Bhagawan Ji sitting on a pillow in his residence at Reshi Mohalla (Srinagar) and directing somebody invisible with his outstretched hands to fire in this or that direction.

Mr. Dar informed the Military Police Officer that he knew the saint and he sent a man with him to show him Bhagawan Ji's place on a request from him. This Military Police Officer was a plump short sized person, dark in colour with pox marks on his face. He belonged to the Christian faith. He had Bhagawan Ji's darshana and said that this was exactly the description of Bhagawan Ji which had been communicated to him by the Front Commander. Tht Front Commander had further said that he, Bhagawan Ji was mainly responsible for this victory for them.

During this period he was fasting. One morning he called a barber, had his full shave, broke his fast and was in a relaxed mood and his congenial self again. The news of the capture of Zogila was announced the same evening.

Late in autumn 1956, people of Kashmir were

in panic owing to the uncertainty about the future of Kashmir. A large number of people came to implore Bhagawan Ji to save Kashmir. In one of his soliloquies, he remarked that Kashmir would be ruined if the Army left. This accentuated their worry. Though this subject was often mooted, Bhagawan Ji gave no reply but continued his austerities with redoubled vigour. One fine morning when I had gone to his residence he of his own vonchasfed a reply saying that the Army would remain in Kashmir for the good of the country and the people. A month later, on 18th of February, 1957, the Security Council of the U.N. passed a Resolution co-sponsored by U.S.A. the U.K.,, Australia and Cuba for inducting a U.N. Force in Kashmir. The Resolution was, however, vetoed by Russia and the picture changed dramatically. During these years he would often say that "Kashmir is in the throes of consumption (silla) I am sitting over it and will not allow it to drift away".

Bhagawan Ji also, seemed to be connected with the Indo-Chinese war in some mysterious way. He was in Bhadra Kali Shrine about the month of September, 1962. As has been narrated elsewhere, he was sitting in an open space with his Dhooni on and sent away all his devotees back to Srinagar except his sister and Swami Amritananda telling them "Don't you see what is happening across the mountains (Tibet side)? A whiff of wind from that side will blow you over". This period too was one of strident activity with him.

He returned to Srinagar after about 3 weeks stay, when the Indo-Chinese war had started. While in Srinagar one night at 11 p.m. he told his sister that he was going out. Noting his determination, she assented and he left his house wrapped in a woollen chaddar with his Chellum. He returned back after an hour or so practically frozen. Next day he contacted bronchities and all that. He told a devotee who had summoned courage enough to enquire from him as to where he had gone the previous night, "To Tibet to settle matters". Some days later the hostilities ended.

Before the Indo-Pakistan war started in 1965, he would of his own accord point towards the west (i.e. Poonch, Rajouri, Gulmarg sides) and say that there is Kāl (Death). The reference, we realised later on was to the infiltrators who had sneaked in these areas and indulged in loot, arson and murders. One evening while the Indo-Pakistan war was on in 1965, he got up all of a sudden from his usual reclining position and said there was danger looming. He took out a sugar candy crystal, placed it in his own mouth and gave a sugar crystal to each of the two men sitting before him and questioned himself whether he would save Srinagar or Delhi, and then suddenly became silent. Only few minutes later the aerodrome near Srinagar was bombed but the damage was minimal. It turned out that the Pakistani plane on a bombing mission to Delhi was brought down near Meerut.

A few days before the hostilities ceased, he ob-

served "The west is clear now".

Now I shall proceed to give details of some individual cases where Bhagawan Ji helped to ease the distress some people faced. The instances cited are authentic —

1. The wife of Shri Chuni Lal, Vice-Principal of a Sangeet Sammelan in Srinagar, suffered from cancer of blood (Leuckemia). She was under the treatment of an eminent medical specialist. At one stage on the basis of her blood picture her doctor gave up all hope of her survival and left her free to take anything, she liked, as her end was near. Dejected and distressed Shri Chuni Lal went to Bhagawan Ji, who gave him a small packet of Bhasma from his Dhooni. With tears welling out of his eyes, he asked Bhagawan Ji "What will this Bhasma do to my dying wife." Moved visibly, Bhagawan Ji advised him to give her the Bhasma. Shri Chuni Lal went home highly sceptical about its efficacy. He told his mother, however, that Bhagawan Ji had given him Bhasma for his wife. His mother snatched the Bhasma from his hands and put some of it on the patients tongue and smeared the rest over her body. The patient went off to sleep immediately. Waking up after two or three hours, she complained that she was hungry. Since the night had advanced they could get and feed her milk only. Next day also she complained of hunger though she had been given ample feeding. Shri Chuni Lal went to the doctor, to report the change in the patient's condition. He advised

that the patient be taken to Hospital for a fresh blood check up. The check up revealed a normal blood picture with no trace of cancer. The doctor was puzzled and enquired of Shri Chuni Lal what he had done and how she was cured. Shri Chuni Lal related the story of Bhasma given by Bhagawan Ji. Shri Chuni Lal says that subsequently the Doctor also came to pay homage to Bhagawan Ji.

2. A lady in Delhi was declared a case of pyelo-nephritis (Tubercular). Tests revealed that the infection in the kidney was galloping involving healthy tissue. A relative of the lady approached Bhagawan Ji in Srinagar to save her as her death would mean the ruin of her three young children. He was moved, filled his Chellum and smoked for half an hour and said "Go, the lady is saved". This lady's husband reported later that tests had revealed improvement in her kidney and she was recovering. Though 15 years have elapsed since then, the lady is leading a normal life of a housewife.

3. About 10 years back one of his devotees was suffering from a heart ailment and an intractable stomach and was in a bad state of health. He went to Bombay and got himself thoroughly checked up by a Professor of Cardiology. The medicine prescribed and used had not much effect. He returned to Kashmir and was one day sitting in front of Bhagawan Ji who of his own accord, told him that he had renewed his heart and stomach. The devotee was cured

Next winter he went to Bombay and got himself re-checked by the same Cardiologist, who was surprised to find nothing wrong with the heart, and told the devotee that he had expected pathological changes in his heart during the year, and enquired of the devotee whether he had used the medicine prescribed by him for his heart. On being informed that the medicine prescribed had not been used the doctor wanted to know how this marvellous change had taken place. The devotee informed him that it was "Divine Grace" leaving the Doctor still more surprised and perplexed.

4. One of Bhagawan Ji's devotees broke the head of his femur. The patients relatives approached Bhagawan Ji and wanted to know if the patient be removed to Hospital. He told them that he should rest in his room and that he (Bhagawan Ji) would cure him himself. A month after the incident, he asked the patients relatives to bring him to his place. He was brought on a stretcher; placed in a chair, he was ushered into the presence of Bhagawan Ji, who told him to rest for a few days in an ante-room. One day Bhagawan Ji came into this room and helped the patient to stand up and move a few steps. He asked him to continue the practice himself with the help of crutches and after a few days directed him to go back home. He is quite well and can walk long distances though with a slight limp.

5. One of his devotees was severely laid up with an attack of what is commenly called "black

motions" and was removed to hospital by his relatives without Bhgawan Ji's consent. After a few days he advised a relative of the patient to get the patient back from Hospital and said that "I shall do the rest". He also advised that the patient be given "rice and gram dal". The doctor also suggested this diet.

6. On 26.11.1966, one of Bhagawan Ji's devotees Pt. Pran Nath Koul who appears to be a man of destiny, for carrying on his mission, was sitting before him as usual when his brother came, running and alarmed, and told Pran Nath Ji that his father, who had a mild attack of nose bleeding for 2 previous days, had started to bleed profusely from his nose and his condition was worsening and that he should come home immediately with a doctor. The devotee was non-plussed and was thinking as to where he would get a Doctor at such a late hour. He informed Bhagawan Ji. A lady sitting there also urged Bhagwan Ji for his cure. Bhagawan Ji gave a small quantity of green tea lying in front of him, to Pran Nath Ji and told him that a decoction of this tea mixed with sugar be given to the patient. Pran Nath Ji continued to stay on, at Bhagawan Ji's place and made over the tea to his brother to take it home. As soon as a few sips of tea were taken by the patient the bleeding stopped and he was all right the next day.

In December, 1963, the Holy Relic was stolen from Dargahi Sharif, Hazratbal and there was great commotion in Srinagar and the surround-

ing areas. Normal life was paralysed and the Govt. appeared to have lost its grip on the situation. There was apprehension of communal trouble and violence. Pt. Shambhu Nath Bhan one of the members of Bhagawan Gopinath Ji Trust and others approached Bhagawan Ji for help. Pran Nath Ji was present on the occasion, and also joined them in explaining to Bhagawan Ji that all of us would be in trouble if the Holy Relic was not traced and restored to its place. After a short pause, Bhagawan Ji smiled and said "There is no worry. The relic will be returned soon." The very next day it was announced that the Relic had been returned. Its genuiness was verified by Khwaji Mirakh Shah Sahib of Shalimar and others.

7. One devotee of Bhagawan Ji had a long standing throat trouble which the doctors suspected was due to some malignant growth. He gave him a novel treatment which worked. He asked him to get small brick pieces, heat them in the sun and keep on applying these hot pieces to his throat.

8. The husband of a pious but rich lady, a devotee of Bhagawan Ji got ill with cirrhosis of the liver. The lady requested him to cure him Though the request was made many times, Bhagawan Ji did not reply. However one day he asked the lady to get her husband along with her to his place.

The lady's husband agreed reluctantly and when he sat in the car to go to Bhagawan Ji's

place, he suddenly came out of the car and did not go. He refused to go there on subsequent occasions also. He passed away soon after.

On the night previous to her husband's death she had come to see (Bhagawan Ji). She complained about his lack of appetite. He asked her to give him tea and also said in my presence that the pandits had started the Katha, which meant that the man's end was near as the Pandit's had started the Rama Katha, narrated for 10 days after death of a person.

This lady was a great devotee of his for ever 15 years and was carrying on in spite of asthma and hypertension. One day he told her in my presence that her disease was sleeping on one of his legs and he pointed out a spot on his own right leg where, however, we could see nothing. During the year 1972, four years after his Mahanirvana, he gave her his Darshana in a dream and showed her his leg with a big scab on it but he put the leg back under his Phiran (Chawla). This meant that he was still looking after her physical welfare, having taken the disease upon himself even after his Mahanirvana.

Two or three cases have come to our notice in which Bhagawan Ji asked the patients to be ushered into his presence but if they failed to come for this or that reason, they perished but those who did come, got cured.

9. He had a strange way of curing heart patients. When the patient would be sitting before him he would begin feeling his own pulse for a

few minutes in both the wrists alternatively and the patient would get cured. He advised some patients to have an oil massage, not before but after a bath.

10. Shri Shiban Lal Turki, a devotee of Bhagawan Ji, who appears to have brought a good store of spirituality from his previous births and is well on the path of God realisation has reported his own experience with Bhagawan Ji as under:

(a) "One day I was pressing Bhagawan Ji's feet for an hour or so and got elated in my mind for having done this good deed and was thinking about it when Bhagawan Ji said, "You fool, you have gone crazy over pressing my feet which are simply splinters of wood". This opened my eyes and I fell at his feet begging pardon. Nothing was hidden from Bhagawan Ji even a thought that occurred for the fraction of a second.

(b) I was studying in B.Sc. One day I wore a new shirt and pant. This dress added grace to my personality. My college friends started envying me. This inflated my ego still more and I thought I could make love to any girl, I liked, and there were other low thoughts as well. I went to see him about a week after this incident and he, in his bewitching way, repeated not only the sentences my friends had used about me but also my filthy thoughts. I started sweating from head to foot. Had I not been knowing Bhagawan Ji as benign I would have fainted. However, I became rooted to the spot and could not move. He said further, "What does this body contain, except

dirt, cough, urine and filth and which of men's outlets gives out anything good so why this Aham Bhava? After speaking these words he became silent.

(c) I had gone to Agra for getting an M.Sc. seat without taking his permission. I met the concerned Head of Department who kept, dodging me from day to day and I had to continue to stay on in Agra in the scorching heat of the plains. As I had not written home, my mother getting anxious approached Bhagawan Ji, enquiring after my welfare and whereabouts. As soon as, she told him about it, Bhagawan Ji showed great anger and said, 'Poor boy is being jilted from place to place and is staying in a building situated on a four way crossing (exactly the place I was living in), but is well and will return soon. I returned home soon afterwards.

(d) My elder brother's marriage was to be celebrated and it had been raining for two days without a break and there appeared to be no sign of the sky clearing and for lack of space the marriage function would be in a mess. My mother went to see Bhagawan Ji and narrated her difficulties. Soon after he peeped out of the window towards the sky and waved a stick in the air as if dividing the clouds. Immediately thereafter the vast expanse of clouds actually broke into two and next morning the sky was clear and we could arrange the function in our compound smoothly.'

11. Sister Jia Kishori a devotee of Bhagawan

Ji and a model of chastity likely to be a harbinger of his mission amongst women folk, has to say this about her experience with Bhagawan Ji.

"For the very first time I went to pay respects to him in the year 1964. As soon as I was seated before him he cast an affable glance over me and smiled. I felt a surge of bliss and was charmed and continued to visit him practically every day regularly afterwards.'

During the year 1967, the city was under curfew and I could not go to see him for many days. I was very sad and an intense longing, to pay my homage to him, had developed within me and I was restless. A strange thing happened, the curfew was lifted for one hour and I dashed towards his residence. I found him in ecstasy. He cast a benign look towards me and smiled. I returned home happily and relaxed."

"In the winter of 1967, I was returning from Hardawar pilgrimage when it snowed heavily and our bus got blocked near Banihal. Clearance of the road would take many days and I was in deep anguish, and did not know what to do. The best I could do was to pray to Bhagawan Ji for succour. After a short while only, the signal was given for the bus to start and we started and reached home (Srinagar) safely. No other bus came to Srinagar for a number of days on this occasion. Next day I went to pay homage to Bhagawan Ji. It seemed to me that he was waiting for me to come. After he finished his Chellum smoking, he looked towards me, smiled, poin-

ted towards his own shoulders and said he had to shoulder the bus for my safe arrival".

12. Shri Mohan Kishan Tiku an esteemed member and Organizer B.G.T. has reported the following experience with Bhagawan Ji.

'I am a business man and my shop is situated on the road side on the main Ganpatyar Habba-Kadal Road, Srinagar, on the right bank of river Jhelum. Once Master Zinda Koul Qasba a well known philospher poet of Kashmir, was sitting in my shop and there were some others also. Pt. Shambu Nath Bhan a distinguished member of B.G.T. passed that way and seeing Master Ji sitting at our shop, he came up to accost him. Master Ji enquired of Mr. Bhan to which place he was going. He replied that he had to go to see Bhagawan Ji. Master Ji told him that he had great respect for Bhagawan Ji but did not like his smoking Chellum more or less constantly. Mr. Bhan did not reply but left quietly for Bhagawan Ji's place. A few minutes later I too followed him. As soon as we were seated, after paying respects to him, Bhagawan Ji's raised his head and said "What business has one to pass remarks on a roadside shop regarding my Chellum smoking. I am doing this with a special purpose" Bhagawan Ji was clairvoyant and clear-audient and nothing was hidden from him.'

13. The incident that follows shows Bhagawan Ji's solicitude for the welfare of his devotees.

Shri Makhan Lal Tutoo, a devotee of Bhagawan Ji has this to say —

"Early in the morning of 29th May, 1968, I wanted to have Bhagawan Ji's Darshana as I did not know that he had given up his mortal frame, the previous day. As soon as I learnt about his Mahanirvana I was smitten with grief and I proceeded to place of his residence and joined the procession to the cremation ground. I am a businessman and used to go out of Kashmir for sale of Kashmiri handicrafts. I had returned from Delhi about a month earlier and was on the look out for a shop in a good shopping centre in Srinagar. In spite of great efforts I had failed. In fact, my contemplated visit to Bhagawan Ji on 29th May was for divine help in securing a shop (on rent). Whilst the last rites were on, in the cremation ground, I was feeling terribly dejected and forlorn and thought that the very source of my divine help had faded away. Beset with grief and anxiety I lay reclining on the turf in the cremation ground. I got a sort of a trance when Bhagawan Ji appeared before me and directed me to follow him. He took me to Lambert Lane, one of the busiest shopping centres in Srinagar, opened the two locks attached to the shutters of a shop and raised the shutter up and signalled me to enter it. I came to myself rather bewildered at what had passed. I paid obeisance to the mortal remains of Bhagawan Ji, awaiting cremation. Three or four days later, I went to Lambert Lane. While sitting on a shop there, a man came and informed me that one shop was vacant. I approached the manager of the shopping centre strai-

ghtaway. He handed over to me the keys of the shop though he had refused many prospective tenants who had preceded me. Bhagawan Ji is very benevolent and helps his devotees when in difficulty even if he is not physically present with. us.

Shri Somnath Kak employed in Llyods Bank Srinagar and a devotee of Bhagawan Ji narrates the following experience.

14. "My brother Shri Jawahar Lal Kak, when he was a student of Engineering in a college in Bombay suffered an attack of renal colic. Doctors diagnosed it as a case of renal stone and advised an immediate surgical operation. As soon as I received his telegram, I approached Bhagawan Ji for help. I related my brothers ailment and he started rubbing his own lumber region on the left side and in his characteristic way observed "The stones come down with snow, with water and look here the stone has come down with urine." I got the hint but repeated my request to help. He again told me that the stone had come down. Next morning, I received another telegram from my brother stating that after a severe attack again somebody with a turban on and wearing a phiran upturned so that one side of it was resting on his shoulder, was pulling at the stone. After a few minutes he passed urine and the stone came out, with a bang and he felt relieved of pain. My brother did not know Bhagawan Ji then. Later on he again developed a stone in his kidney. This incident is related in

the next para.

On 3rd April, 1967, I received a telephone call from Bombay from my brother that he was to be operated upon for a kidney stone on 5th April, 1967. As soon as I received this information, I went to see Bhagawan Ji at about 6 p.m. I found many people assembled there and could not, therefore, get time to speak to him till 11 p.m., when everybody else had cleared I narrated to him my predicament telling him that it would not be possible for me to reach Bombay on 4th i.e the next day, to be present at my brothers operation on 5th morning. "Go by Air" he said firmly When I said, that it would not be possible to get a seat on 4th without prior booking, he repeated "Go by air tomorrow". Miraculously and by his grace I got a seat by air from Srinagar direct to Bombay and reached there on 4th evening. On 5th morning the patient was operated upon successfully. Soon after as he was taken out of the operation theatre he regained consciousness. The first thing he enquired was "where has Bhagawan Ji gone; he was with me when I was taken in to the theatre with one side of his pheran on his shoulder and with a turban on". He (Bhagawan Ji) also told him that he should wire to his mother (in Srinagar) to get purees made of 2¼ seers of flour and send these to his residence at Chondpora, Srinagar". This was done on receipt of the telegram and purees taken to Bhagawan Ji's place who smiled and distributed them to all present there.

(b) During the year 1960, I along with my family members had to go to Hardwara for a pilgrimage. Before leaving Srinagar, I went to seek Bhagawan Ji's permission. He agreed and gave me a small packet of Bhasma and advised me to keep it with me. This was unusual as he gave Bhasma, on request only. From Srinagar we went direct to Delhi to spend a few days there before proceeding to Hardwara. As our host in Delhi, Shri Lakshmi Nath Zalpori had only one room for his residence, we huddled up in it and wanted to leave immediately. Nevertheless we stayed on for three days. When we were about to leave for Hardwara our host's daughter (9 years) was suddenly taken seriously ill and she also lost consciousness. The doctors diagnosed it as a case of meningitis. After three days, her condition worsened and doctors gave up hope of her survival. We were extremely sorry for our presence at this juncture when death was hovering over a member of our hosts family. I lay awake the whole night invoking Bhagawan Ji's help to save the girl. Early in the morning, an idea flashed my mind that the Bhasma given to me by him, was meant to cure this girl. Straightaway I ran to her mother and asked her to wash the patients face. Her mother declined the request saying that the girl was dying and there was no life in her limbs. She gave in, however, in the wake of insistence. I took out a small portion of Bhasma and mixed it with water in a tea spoon and placed it in her mouth. It remained

there as she could not gulp it down and part of it spilled only. A few minutes later when I tried again, I succeeded in putting the water mixed with Bhasma down her throat. About 15 minutes later she started moving her legs and arms and began to moan in a low husky voice. About half an hour after she gained consciousness and opened her eyes. An hour later she got up and sat in her bed. In the evening she joined her playmates and began to play".

15. One day when many people were sitting in front of Bhagawan Ji, he cried out "Earth Quake will come and cause much destruction". The people present became panicky fearing Kashmir might be rocked by an earthquake which was not uncommon here as it is in the seismic belt. The very next day Iran suffered a terrible earthquake, causing immense loss of life and property.

16. One incident reported by Pandit Vesh Nath Purohit an old man in the employment of Ganesh Asthapan Srinagar, runs as follows:

"In the year 1960 or so, one day after Divali I had gone to Bhagawan Ji's residence at about 3 p.m. Many other people were also present there on that day. A youngman from among them, picked up a lump of charas lying in front of Bhagawan Ji while he was busy in smoking his Chellum and kept it in his Phiran pocket. After Bhagawan Ji had finished smoking, he addressed the young man, and told him to keep it in a handkerchief. This was presumably meant to convey to the youngman, that his theft had

not gone unnoticed. He however noticed that the pocket in which he had placed the charas had become heavy. He also sensed something moving within it. When he placed his hand in this pocket he started shreik ng "Snake, Snake". I am dying I am dying. save me etc." A black snake about 3 ft. long came out of his pocket and all those present in the room including Bhagawan Ji's sister bolted away. He said smiling, there is no danger, come back". As the snake came out of the pocket of this man, it went and sat in Bhagawan Ji's lap, stayed there a while and Bhagawan Ji patted it on the back by his right hand and asked the snake to go. It moved and crawled in one of the padded folds of his Asan and was never seen again. This obviously was a reprimand.

He did not seem to take notice, if anybody stole the money lying before him. A small boy once stole his cloth purse with money in it but brought it back the next day.

17. During the year 1947, when Pakistani raiders attacked Kashmir, a Kashmiri Hindu was on duty in the Sindh Valley where the raiders had infiltrated. As he failed to return to Srinagar, his wife got anxious and approached Bhagawan Ji early morning to save her husband and ensure his safe return to Srinagar. In a round about way, he indicated that there was danger to her husband. She understood what he told her, and kept on sitting imploring in her heart that her husband should return home safely. At about

2 p.m. he asked her to go, telling her, that her husband would return. Dodging raiders her husband reached Vayilu a place about 18 miles from Srinagar that very evening where he found a bus full of passengers. He pleaded with the driver to take him along and was made to sit on the roof of the bus. Reaching Srinagar the bus stopped suddenly. near Jumma Masjid. He lost balance toppled over and fell down He felt somebody holding h'm in his arms while he was falling and saved him from sure death. Those who saw him falling down ran to him and removed him to a shop on the road. After he had some water, to drink, he was his normal self and walked home. There is a proverb in Kashmiri that by intercession of saints, "KATHIS CHHA KATH GACHAN" i.e. a man destined to die on a rack gets a mere scratch instead.

18 Pt. Maheshwar Nath Qasba a business man with strong faith in Karma Kanda is a scholar of Vedantic Literature. He has visited and served many saints, but maintaining his individuality sipped at all cups, draining none. He had been calling at Bhagawan Ji's place during the period 1957-68 off and on. One of the experiences, related by him is given below.

"During the year 1966, I had once been to Bhagawan Ji's place at Chondpora Srinagar, late in the afternoon. While sitting in his august presence I had a feeling that I would miss my evening Arti in Hari Parvat Shrine and was very

much disturbed. At dusk while sitting before him, I was puzzled, not only, to get a full picture of the Arti, i.e. the big vermilion coloured slab, on which Sri Chakra is believed to be engraved and representing Sri Sharika Bhagawati, the lamps kindled by the Pujari as is usual with him on such occasions, and a dazzling light on the wall behind Bhagawan Ji, and also could hear the Arti which was being recited there as usual. This was a scene never witnessed by me before. What puzzled me still more was his insight into the hidden recesses of my mind and fulfilling my desire by not only bringing a visual picture of Arti but also making it audible to me. It seemed to me that the walls of the room in which Bhagawan Ji was sitting, were reciting the Arti. What a super-human power Bhagawan Ji had?"

19. Shri. A. N. Fotedar, a Divisonal Forest Officer was suspended from service on a flimsy charge and for no fault of his own in the year 1958. During the period of his suspension, he, alongwith his wife, was going to a friend's house, when he encountered, Swami Nand Lal Ji a clairvoyant mystic saint of Kashmir mentioned earlier also, Swami Ji about whom Mr. Fotedar had some knowledge but had not met previously, directed him to follow him to the house of a Kashmiri Hindu, where Swami Ji alongwith a retinue of people was going. Swami, Ji, who was in the habit of putting on Tilak to whomsoever came to him and giving parwanas (written chits of paper) to people, wrote down a parwana in

urdu script and handed it over to Shri Fotedar. In this parwana which is still in Mr. Fotedar's possession it was written, that he should put in an appeal to Shahan Shah (King of Kings) Gopi Nath Ji who is adorned with 7 medals and lives in Chondpora Srinagar, the reference is to the place where Bhagawan Gopi Nath Ji was residing at that time. He also told him that he will meet a man in Hari Parvat Shrine (Srinagar) who will guide him to Bhagawan Ji's residence. Mr. Fotedar used to have a daily parikrama round the hillock of Shri Sharika Bhagawati (at Hari Parvat). Two or three days later while he was going round in Parikrama, he met a subordinate of his, who implored Mr Fotedar to go and seek Bhagawan Ji's help. He pleaded with earnestness and offered to take him to Bhagawan Ji's place. A few days later Mr. Fotedar went to see Bhagawan Ji accompanied by this man and also on subsequent occasions.

On one occasion, when Mr. Fotedar was sitting in front of Bhagawan Ji, he started debating in his mind about the pros and cons of astrology. Though he tried to put the idea out of his mind he failed and became uncomfortable and felt irritated. Meanwhile a man came and sat in front of Bhagawan Ji. After he (Bhagawan Ji) had smoked, he gave his Chellum to this man, who returned the Chellum after a few puffs. Soon after this gentleman started speaking out the effect of grahas (stars) in various positions in a horscope. Mr. Fotedar who has a rational and

a critical mind did not believe in horscopes and did not in the first instance suspect that this man was relating the position of stars in his (Shri Fotedars) horscope but somehow he got interested and began to listen to him with attention. Mr. Fotedar questioned him as to where he had seen his Janam Kundli (chart of stars). This point he did not reply but closed his statement with the remark that horscopes are true but the man reading them must be a sadhaka who can interpret things correctly. Bhagawan Ji again gave him his Chellum a second time. This man had a few puffs and returning it back to him (Bhagwan Ji) fell silent. It now appeared that he was not the same man who had spoken about the correctness or otherwise of horscope reading.

Mr. Fotedar was frequently visiting Bhagawan Ji but he did not broach before him the subject of his re-instatement. On one occasion, Bhagawan Ji himself brought up the subject and told him that about the time it is spring in Jammu, he will go there and be reinstated though there would be certain bad remarks and some loss of pay. He also said that though he would, subsequently, go to court for redress yet the case will linger on, till the Government of Bakhshi Ghulam Mohammed had gone and been replaced by Sadiq Government which would redress all his grievances. That was what actually happened. Mr. Fotedar is in the Indian Forest Service and is working as Conservator of Forests at present.

CHAPTER XIV

BHAGAWAN JI'S PHILOSOPHY

One of the saints, Sakori Baba has aptly said "The work of the Saints is the saving of Souls or absorption into source where from they spring, putting an end to the cycle of births and deaths. They guide, but never compel anybody. The chief function of saints is in the astral or spiritual plane which it is impossible for the intellect to understand or appreciate".

Rajayogi Shri Aurobindo Ghosh has also said "The saints do not live in their outer actions visible to people".

Bhagawan Gopi Nath Ji, whose philosophy I am trying, in all humility, to interpret, was an introvert. He spoke very seldom and always remained absorbed in the Supreme. When his attention was drawn, he would come down to this plane, speak a few words to the questioner and then get absorbed again, No one dared to disturb him while he was smoking his Chellum, with eyes glued towards the sky and emitting impulses and also receiving them which a discerning eye could see. One does not, therefore, know the depths of his experience of real self in egoless state, I had of necessity therefore to depend on his cryptic aphorisms uttered by him in my presence or to other people, on various occasions and his res-

ponse to environment, to draw up a mental picture of his philosophy and then make an attempt to interpret it. Perusal of his notes in his own handwriting, and after consulting some people, who were connected with him in his young age, it is reasonably certain that he was practising old Sanatana Panchanga Upasana in which Maha Ganesha, Divine Mother, Lord Narayana and Lord Shiva and Sun are worshipped. In Kashmir Shiva and Shakti Upasana is known to have been practiced from times immemorial. It was natural therefore for his mind to be swayed towards Shakti Upasana at the impressionable age. His first ideal understandably, therefore, was Shri Sharika Bhagawati whose Shrine is situated at Hari Parvat, Srinagar. It is said that he had Sakshatkara of the Divine Mother before he attained the age of 27. This was like his illustrious predecessors — Saints and mystics — his stepping stone for exploration of the higher realms of spirituality.

In Bhagawan Ji's own hand-writing, we find two Omkar Symbols in Sharada Script (which was common in Kashmir and is slightly different from Devanagri Script) written somewhere about 1925 A.D., when he was about 27 years of age. Facsmile of these are reproduced on next page.

Omkar No. 1 is encircled by words Rama, Rama, Rama, Rama and the space within the Omkar is also filled with Rama, Rama except the space between the double lines of the Omkar which is blank. This suggests Rama as an adjunct of Omkar.

In Omkar No. II Shiva, Shiva is written except the space between the double lines which too is blank. The vacant space between the double lines of the two Omkar diagrams seems to represent, Nirakara, Nirvikara Eternal Brahma round which everything centres.

Above Omkar No. II, the following mantra has been written:
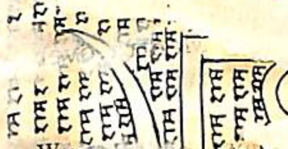
Shri[illegible]at Param [illegible]hma Gurum Wadami
Shri [illegible]ram [illegible] Gurum Bhajami
Shri [illegible] [illegible]um Sumrami
Shri [illegible]ah [illegible]nami

[illegible] othe[illegible]
[illegible] Man[illegible]
[illegible] of Guru as Para[illegible]

[illegible]amsa [illegible]
[illegible]ost without [illegible]
Ji too [illegible]
[illegible] told [illegible]
th[illegible] no[illegible]
[illegible]

fe[illegible]

...mind to b...
...ana at the im...
ideal understandably
Bhagawati whose S...
vat, Srinag...
of the ...
of 2...



wa...
from Deva...
1925 A.D., ...

Facsmile of ...
Omkar No. 1 i... Rama, Rama and ... is also filled with Rama, Rama except between the double lines of the Omk... blank. This suggests Rama as an adj... kar.

also. Before he gave up his mortal frame and merged with the infinite he uttered the words "Om Namah Shivaya" In the year 1946 he had gone on a pilgrimage to Shri Amarnath Ji Shrine. While in the Sacred Cave and outside it also he gesticulated and said "Shiva is dancing everywhere" and he was himself in a state of high ecstasy the whole day. To my mind, Bhagawan Ji's philosophy was something akin to Trika Doctrine of advaitic Shaivism of Kashmir, with Jnana Iccha (will), Kriya (action) predominating. This doctrine believes in the recognition of the self and return of the self through realistic thought, to the state of perfection. This philosophy represents and harmonises the triplicate doctrine of Man, Universe and 36 Tattwas. The primary purpose of this philosophy is to explore the nature of reality and experiences gained from regular system of practice for exposition of thought and oneness of individual soul with the universe, through improved materialism. Though there are many common principles between Vedantic and Shaivic philosophies, Shakti is the special exposition of this cult. It believes the universe is being created, preserved and dissolved in Shiva alone. In Vedanta, it is Maya alone that is responsible for creating this objective world and the whole world is a delusion. Recognition of self and return to its original pristine state of absolute perfection, where we need nothing or lack nothing, is according to this system the state of Mokhsha (Salvation). They argue that Purusha

(Shiva in a limited form) because of association with the physical body takes up the three taints (Malas) Anava, Mayiya and Karma which are responsible for obscuring the true nature of the self, differentiation between the self and the environment on the one hand, between good and bad on the other, and are responsible for higher and lower births. It is in the nature of Shiva's Supreme will that, he hides his real nature from himself and manifests himself in the form of a Jiva and then as again one with his true nature. They say that anything created by Shiva cannot be unreal as such this phenomenal world is not unreal. Trika is regarded as an experience of individual awakening to the level of universal consciousness and is believed to carry a man on the path of equilibrium. This philosophy believes in self-recognition, action and devotion. This is borne out by the observation of Bhagawan Ji's actions over a number of years.

Bhagawan Ji never used the word "I" but "we" when he was to do a thing e.g. if a meal was to be served and he alone had to take it he would say "we shall take" or we shall do this or that thing, even when he alone had to do it. This clearly points to the path of evolution from "I" stage (Idanta) to the egoless Ahanta Tattwa. This Sada-Shiva state is regarded as the unmanifested Omkar Rupa of Shiva.

It is said that Yogis feel the presence of Shiva in Atman and not in Pratmas (idols).

We cannot say which of the two cults that per-

meates the devotional side of Hinduism i.e. Narayana Cult or Shiva Cult was predominating in his mind or whether his was a synthesis of these two cults as has been said.

Shivaya Vishna Rupaya
Shiva Roopaya Vishnave
Shivasya Hridayam Vishnuh
Vishnosh Cha Hridayam Shivah

i.e. both Shiva and Vishnu are one and the same.

According to Shankaracharya, so long as one considers himself a separate and eternal entity, there is the supreme Ishwara too as an external entity as also the external universe. When, however, one effaces and transcends one's individuality into the unbroken awareness of the Brahma, Iswara and universe too melt and merge into one Nirguna Brahma. The analogy quoted and given below is very interesting as it is lucid.

"The Jivas are many fragments of pan-cake ice that surround Ishwara, the giant iceberg floating in the polar seas of Nirguna Brahma in the marvellous irridescent glow of the Aurora Borealis of Avidya in the Arctic winter. But the moment the Arctic summer sets in, and the sun of jnana arises in the horizon, the numerous fragments of pan cake ice and the iceberg melt and merge in the Arctic sea whence they had emanated. So too Jivas and the Ishwara who are but projections from the Brahma, are real, so long as diffe-

rential awareness persists. But when the universal awareness has dawned, Ishwara, Jivas and multitudinous universe melt and merge in the undeniable awareness of the non-dual nirguna Brahma."

A learned Brahmin from Kashmir who was in an advanced stage of Pranava (Omkar) upasana, once put him some questions to clarify certain aspects of his upasana. Bhagawan Ji replied in a loud voice "Omkar is the throat of the Godhead, nothing is possible without it".

Bhagawan told me once "Do you think this sort of sakara upasana will help you in getting awareness of Atma" meaning that Atma can be recognised by vichara and not sakar upasana.

On another ocasion he told me, "Why do you shun actions by which Atma may be recognised?"

Bhagawan Ji, addressing a devotee once, said in Kashmiri

"Ahankaras namaskar
Soye Gav Omkar
Tami Saat Bani Sakshatkara

Translated this means —

"Bidding adieu to ahankara (ego) means concentration on Omkar by which one will get Sakshatkara (self-realization)

Or

Ahankara means the realization that I am the universe or true ego and that is

Omkar leading to Sakshatkara (self-realisation)

One incident narrated by P. Gopi Nath Dhar, a devotee of Bhagawan Ji, who was associated with him for over two decades is reproduced below, in his own words.

"In May, 1957 (morning hours) an acharya from Banaras came to see Bhagawan Ji in order to ascertain what his spiritual evolutionary stage was. He bowed before Bhagawan Ji and took his seat in front of him. I was also present. To begin with, this Sanyasi Acharya enquired of me what Bhagawan Ji's name was. After I had given him Bhagawan Ji's name, the acharya asked me to let him know the stage of spiritual development of Bhagawan Ji. I was non-plussed and was obviously not finding myself competent enough to reply to this query. Bhagawan Ji seeing my predicament smiled and uttered the following verse 6 Chapter XV of Shrimad Bhagwad Gita.

"Na Tadbhasayate Suryo
Na Shashanko na pavakah
Yad gatvana nivartante
Tat dhama paramam mama"

The acharya listened to him with rapt attention, bowed before Bhagawan Ji and said that he had got the answer. He, thereafter took leave all happy and satisfied."

The English readering of this verse is as follows:

"The sun does not illumine it nor the moon nor

the fire. That is my supreme state reaching which one does not return". Probably this is, what is called, the supreme state Svadhama, illumined by the self-luminous Brahma Jyoti reaching which one does not return to the cycle of births and deaths.

This state is also mentioned in the Upanishads as

NA TATRA SURYO BHATI
NA CHANDRA TARAKAM
NEMA VIDYUTO BHANTI KUTOYAM AGNIH
TAM EVA BHANTAM ANU BHATI SARVAM
TASYA BHASA SARVAM IDAM VIBHATI

This was the supreme state of awareness Bhagawan Ji had attained.

This supreme state is described by Parmasant Kabir Sahib, in his dialogue (Sat Sangh) with Yosheshwar Gorakh Nath Ji, whom he desired to be elevated to this state. Kabir Sahib regards this state, Atma loka, as beyond anything transitory (Kshara) or permanent (Akshara) and states that mastery over Pranayama or Shat-Chakras will not take the Yogis to Someer, the highest spot in the brain (Brahmrandhra,) but will leave them half way. He also states that if one reaches the stage of Akshara, one will be free from attachment, hatred and will get true renunciation and freedom from the clutches of Maya. In the Atma Loka there is neither one nor two, neither truth

nor falsehood and one should try to get merged into this. In that Loka there is no sun, moon, earth or sky, no pain or sorrow, no action, neither pleasure nor pain which are the result of Karma. There is no question of dependence. The rich, the poor, the recluse, can all reach it, He also advised Gorakh Nath Ji to suppress his ego, become small, unsophisticated and abjure, Siddhis and consequent pride of accomplishment. Otherwise the trammels of Maya would throw him off the reality. So long as there is light to see, the Maya is there. He also suggested to him that he should keep the Dhvanyatmak, sound, Pranava Shabda (Om) as his ideal and with its help reach the Atmaloka. The Shabdas (sounds) he heard from Shat Chakras were not real and that the Pranava Shabda, after it came down from Karna (causal) Sukshma (subtle) Sthanas as Madhyama and Pashyanti had reached his ears so far and that proceeding ahead he would hear the real Pranava sound and that was the state Kabir was in.

Bhagawan Ji did not seem to be interested in awakening Kundalani (serpent coil at the base of sacrum at the end of the spinal cord) or Shat Chakras present in the spinal cord. Once when I was emitting impulses probably according to the method he himself was practising, he admonished me not to emit impulses so forcefully lest the snakes in me may awaken. On another occasion he told me that in the impulses, I was emitting concentrated sound of "Om, Om" only was heard

in the Akasha but was not also accompanied by the sound of my ideal. This was to correct my practice, to be suitable to my progress at that stage.

Sakshatkara according to Bhagawan Ji was some sort of a divine light coming to an individual. This is borne out by the following:

1. He told me once (in Kashmiri), when I was seriously studying the Gospel and other books of Sri Ramakrishna Parmahamsa with Goddess Mahakali as an ideal, without telling anything to Bhagawan Ji as to what I was about "Yi CHHU KITAB PARAN TOR CHA GASH". This meant that this man is reading book (used collectively for books on a subject). Is there light there or "TOR" may mean either in the books or reference was to the region from where the books I was reading, had come.

Once a devotee of Shri Rama Krishna Parmahamsa brought his photograph to Bhagawan Ji. Bhagawan Ji scanned it and said "He was a Purusha" and asked a devotee to fix it on the wall of his room where there were many photographs of some Hindu Gods and Guru Nanak.

2. Pt. Dina Nath Tiku was worshipping God sakar type. Bhagawan Ji told him in my presence "You have light to the level of your throat but your body is blank". He later became a disciple of Bhagawan Ji. To begin with, he enquired of Bhagawan Ji as to how he was to proceed on the path of God realization. Bhagawan Ji replied in one sentence "Do as I do". This disciple literally

copied Bhagawan Ji's outer actions. He would smoke hookah when Bhagawan Ji would smoke his Chellum. When Bhagawan Ji would spit, he would do the same. He would eat when Bhagawan Ji would eat or take tea. He would imitate Bhagawan Ji's rythmic impulses. He made himself ridiculous in the eyes of the people, who would laugh at him but he carried on unconcerned inspite of jibs from people. In the end he got Sakshatkara at Khirbhawani Shrine during one night due to Bhagawan Ji's grace, when I and Swami Amritananda too were present. Next morning Bhagawan Ji told me in a melancholy mood "Light had come to Dina Nath but the light is such that it will kill him". Later, whilst Bhagawan Ji was at Bhadra Kali, he sent Dinanath away and he began to live in his own house in Rainawari (Srinagar) where he was in lime light as he started making predictions which came out true. Though Bhagawan Ji sent word to him to see him on some occasions; he disobeyed saying that he too was a Bhagawan now. He died after a few years due to cancer. The question that arises is that if the disciple had obeyed his (Bhagawan Ji's) summons and come to see him would he be able to change the nature of light that killed Dinanath This is a moot point.

3. Bhagawan Ji had a strong affinity for light (Jyoti Swarupa) as he would keep Dhoop, Agarbhati, in flame but not smouldering, as also his Dhooni, on many occasions. A few days after his Maha Samadhi one of his disciples, was sleeping

in the room where Bhagawan Ji's āsan was. He switched off the light of this room during night. He was about to fall asleep when he got a violent kick on the sole of one of his feet. He understood that he had committed a mistake in switching off the light. He switched on the light and slept peacefully thereafter.

4. On one occasion I was sitting in front of Bhagawan Ji poking fire in his Dhooni. Bhagawan Ji said "You think these are ordinary embers. Trikoti Devates come to this Dhooni". This means that at the time of invocation of Devatas, light should be present as otherwisè spirits of darkness may come and cause trouble to the man or take possession of him. This was probably the reason when during the period of intense Sadhna (1930-37) he kept a small earthenware lamp burning throughout.

5. On one occasion whilst Bhagawan Ji was at Khirbhawani (Tulamula) Shrine, one of the devotees questioned him as to why he was not going to the Devi's spring to offer flowers, milk etc. as others who visited the shrine did, but was keeping aloof in his hut away from the spring. Bhagawan Ji said "There is dazzling light there (in the spring)". This clearly was a reference to the veil of Brahma Jyoti the dazzling transcendence enveloping the Devas and Divine mother without removal of which, one cannot see their personal transcendence. This fact is mentioned in Iso-upanishad where it is prayed. "Lord, shift your dazzling

effulgence so that the devotee can see the reality. Bhagawan Ji further said that the question of our seeing her is not important but what counts is, that she should look towards us i.e. shower her grace upon us.

Looking towards the sky Bhagawan Ji once told me "there is nothing else there except chetan Bhandaras of Tej" (i.e. conscious masses of Tej (light).

As has been stated previously Bhagawan Ji was a Tattva Jnani who with his intuitional eye (third eye or Jnana netra) could see the nature and colour of sthula and Sukshma Tattwas. Persons chosen by him for a higher degree of realization could, according to their capacity, be intuitively guided by him or directed to continously blow on fire or in other ways to gain some knowledge of some of the Tattwas.

Bhagawan Ji once told me, "Think of Brahma as a tree and sit on any one of its branches (representing Shiva, Narayana etc) you like, the same goal will be reached by devotion to any of them".

He would not dissuade anybody from pursuing his own ideal in upasana nor would he suggest an ideal himself directly but indirectly.

Bhagawan Ji, whilst in khirbhawani asked for a copy of Vishnu Sahasranama out of many religious books a man had. He scanned the pages turning over it leaves and looked towards me many times and returned the book to the man. This was a hint to shift me over, to the upasana

of Narayana, as my previous ideal had not proved helpful to me.

Bhagawan Ji once told Shri Pran Nath Koul, a devotee of his and who is at present Secretary of Bhagawan Gopi Nath Trust to get one photo picture of Vishnu on Shishanaga (which somebody had given to Bhagawan Ji) framed in glass. After he returned the photo duly framed Bhagawan Ji told him, "Look here, how beautiful this picture is". This was a pointer to him to start Upasana of Vishnu.

Though he would suggest Sakara Upasana to beginners he did not seem to relish the Upasaana of personal forms of deities as he would say "YIGAV TAAP PARUN". This means worshipping sunshine i.e. the effulgence of the sun and not the substance, of the sun, In this connection, he said on one occasion "YIGAV VIREE SHIHILIS TAL PAKUN'. This means moving under the shade of willow trees. The wllow trees have a cool shade, walking under the shade means a lackadiasical form of Upasana and not plunging into the field of God realization with complete surrender, come what may.

Though Nirakara Upasana bristles with diffi culties and tribulations, he would nevertheless gradually wean away his devotees from Sakara to Nirakara Upasana. This is according to Upanashidic dictum.

TASMAT SAKARAM ANITYAM NITYEM NIRAKARAM ETI

One day a devotee of Bhagawan Ji, had the courage to enquire from him who his Guru was, Bhagawan Ji replied pointing towards Bhagwad-gita lying in front of him (to one side) "One Verse (Shloka) out of the 700 shlokes of Bhagwad-gita can be one's Guru Really Ishwara, who is the real self, is one's Guru".

One day a musical concert was going on before Bhagawan Ji when a poem in Kashmiri extolling the virtues of a Guru was being sung, when one Verse "Oh Devotee worship the lotus feet of your Guru, keeping together your Mana (mind) and Prana (breath)" was being recited, pointing towards me, Bhagawan Ji said, "YA GACHE YACHUN" i.e. it should be your good fortune to surrender at the feet of your Guru. I was worshipping Ishwara and he wanted me to switch over to the upasana of Guru as I probably had passed the Ist stage of Anugraha in which God comes near a sadhaka by devotion and he wanted me to move to the stage where Guru is worshipped, as God. This experience leads to the manifestation of the real self, in the egoless state when both the devotee and Guru merge in universal Atman.

Bhagawan Ji guided his devotees, according to their capacity to absorb his teachings and this was done by induction and rarely by word of mouth or directly. Devotees who could not

follow his own method of emitting rhythmic impulses in consonance with cosmic impulses (vibrations) were not given up by Bhagawan Ji, as lost. He would help them into personal forms of upasana of deities and they too advanced slowly.

Bhagawan Ji, once, told a devotee, that the requisities for God realization are "MEHNAT PANIN, BEYA GURU KRIPA" i.e. one's own personal effort and Guru's grace.

One night before he attained Maha Nirvana. Bhagawan Ji recited from memory, four out of the five Chapters of Panchastavi in presence of a devotee. Bhagawan Ji suddenly stopped after he read the following shloka in Chapter-5.

AJANANTO YANTI KSHAYAM AVASHAM
ANYONYA KALAHAIR
AMT MAYA GRANTHAU TAVA PARI
LUTHANTAH SAMAYINAH
JAGAT MATAR JANMA JVARA BHAYA
TAMAH KAUMUDI VAYAM
NAMASTE KURVANAH SHARANAM
UPAYAMO BHAGAWATIM

Probably he did this for the benefit of the devotee who was a worshipper of Devi and could not go further, though Bhagawan Ji had attempted to shift him to his own method of emitting impulses in which he did not succeed or it may be that he slid into the plane of aesthetic perception of virtues of the Divine Mother to impress

upon the devotee that Devi was not different from Brahma or it was all his "MAN KA MAUJ" i.e. Mind in ecstasy.

So far as I could see and understand from personal contact with Bhagawan Ji for over two decades, Devi's are chetan units of Teja that came down to this Earth and remain in various places (on this Earth) for a thousand, may be two thousand years, or so and then revert to the source from which they emanated.

This way, we can explain why Sharada Bhagawati whose Shrine is situated in Kishan Ganga Valley fell to the raiders from Pakistan as she was probably not there. About a hundred years back it is said, that Shri Rajna Bhagawati of Khirbhawani Shrine moved away from the place of the shrine to the adjacant swamp but by supplication by devotees returned to its original spring in the Shrine. In Kashmir Valley, there are many Shrines of Devi's but some are not worshipped, now. These Chetan energy bhandars in the shape of Devi's, too appear to be having different qualities. Whilst in some articles of vegetable origin are being offered in others mutton is offered.

One devotee was sitting in front of Bhagawan Ji and wondering in his own mind whether truth should be told even if it involves others in trouble. Bhagawan Ji, answered him thus "SATYAM SHIVAM SUNDARAM".

He would put on a tilak and washed his yag-

nopavit (sacred thread) daily and observed other rites but in a casual manner. He would not differentiate on ground of religion. Shri Shiban Lal Turki once told Bhagawan Ji that his duty involved him now and then in interdining. Bhagawan Ji replied "Is Hindu one and Mohamadan another?"

Nila Bab was a saint living in Zaindar Mohalla Srinagar. He used abusive language often but was clairvoyant. He used to come some times to see Bhagawan Ji during the period (1957-68 A. D.) and sit at a particular window of Bhagawan Ji's room. One day a lady brought some cooked food in a cooking pot and placed it before Bhagawan Ji. Normally Bhagawan Ji would show great ãchar and take his meals in a thali placed on a woollen cloth. This time, contrary to his usual practice he placed the food on the ground, took out some food and offered it to Nila Bab. Nila Bab refused to take it as he said it was impure, having been placed on the ground. Bhagawan Ji finished all the food himself. Nila Bab was an orthodox Brahman Saint still in the trammels of Caste and Bhagawan Ji wanted him to rise above the shackles of Caste and Creed and showed unconcern, whenever he would call later, at his place.

Bhagawan Ji never advised any body to give up his household, wife or children in the pursuit of God realization. He said a worldly man too could be a man of dispassion (Vairagya). But he was adamant in not taking up persons for higher

realization until they gave up sex. The reason for this is not far to seek as two centres of Brahma-jnana are said to be present in the intellect (Buddhi) of an individual, one being near and other beyond in the back of Chidakasha. These two are well preserved by the Brahmachari with abstinence and then alone he gets realization of Brahma. He used to be pleased when a Brahmachari would come for spiritual advancement.

Bhagawan Ji showed great consideration to spiritually advanced people. Master Shankar Pandit who was a Head Master of Biscoe High School, Srinagar, was a scholar of Vedanta, a jnani and a saint, who had contact with saints throughout his life and used to come frequently to pay homage to Bhagawan Ji. On one ocasion I was sitting before Bhagawan Ji, when Master Ji called. Bhagawan Ji treated him with tea and was happy to see him. I was wondering and even sulking as to why such grand treatment should be accorded to him. After an hour or so Master Ji left. Reading my thoughts, he said of his own "Why are you so cross? He (Master Ji) is a Surya (Sun)".

Being decrepit in body, Master Ji could not come to Bhagawan Ji, in later years but Bhagawan Ji used to send him food every year on his own birthday, except the year during which Master Ji died. Master Ji said that since Bhagawan Ji did not send him Prasad during that year he had to pass away and he died a few months later, reading the 11th Chapter of Bhagawad gita by

Bhagawan Ji's grace. It was Master Ji, who had said that if any body could save Kashmir from 1947 onwards, this mystic saint only could do it. Working with an indomitable will and heroic affort, unmindful of the physical privations he underwent for about 21 years, he largely saved Kashmir from the calamities that engulfed the rest of India:

Bhagawan Ji did not belong to the class of Advaitins of the Jnana Marga School who believe themselves as actionless souls and do not interfere in the task of assisting virtue and destroying vice but actually participated in moulding the environment at great personal sacrifice. This will be clear from the example of Lalleshwari, one of the greatest mystic saints of Kashmir of the 14th Century. She has left her "Vāks" containing the highest Shaivic Philosophy which are being recited with acclaim, even today, about 500 years after they were first spoken. She did not or possibly could not interfere with the changing picture of Kashmir when Shah Hamdan called in the valley and she met him. It is said that if there is a Jnani in this world his influence will benefit not only his disciples but the whole world.

When Bhagawan Ji's younger brothern Pt. Jia Lal Kak died, his sister came to inform him about it, stricken with grief. He told her "What had he to do, in this world now. He has gone over to become a Raja-Yogi and it is meaningless to grieve over him."

We did not actually percieve whether he was reciting anything or what he was reciting, while emitting rhythmic impulses from various parts of his body or while smoking. The vibrations caused by chanting of Mantras are believed to correspond to the original vibrations that arose from Hiranyagarbha. The rhythmic vibrations from Japa are believed to regulate the unsteady vibrations of the 5 Sheaths.

One day Bhagawan Ji was lying down emitting impulses by rhythmic movements of his intestines. I too began to copy this; Bhagawan Ji said "What are you doing, this impulse, if not properly done, will overturn the world". He told me one day that impluses emitted by me might reach the ceiling of his room or at best the roof in the next higher storey but die there. On another occasion he told me that impulses emitted by me are still born. I cannot throw any light on the nature of these impulses as this is an abstruse subject but Bhagawan Ji had complete mastery over it. I got a clue as to the nature of these impulses when he told me that I was throwing impluses from nerve centres which was the Kriya (action) of Devaloka (sphere of Gods) and not Manushya Loka (sphere of man) He further said that I could not come out of these impulses i.e. these impulses would become automatic and I would not be able to stop them. In my boyhood I have seen a saint Nila Kak (living in the house of Mr. Gopi Chand Zutshi Shehliteng, Srinagar) who continued with this

practice till the end of his days as he probably could not check these impulses. This practice of emitting impulses is very common in Sufi saints and is known as "Zikri-Haq". Sufism was initially a product of Indian thought but it travelled to West Asia and it travelled back to India from there. "Old wine, in new bottles!" It is my belief that Bhagawan Ji regarded this as a very superior and direct method of Self realization though it involves much taxing effort and many tribulations.

He said once that a Yogi may get realization of God but a vicharawan can get realization of all aspects (i.e. Pads) of Brahma. By Vichar (introspection) the capacity of the intellect of an individual increases and he is enabled to catch the Sukshma Vichara Waves (subtle currents of thought) and newer and newer thoughts are produced which remain in the Chid Akasha (as Vichars do not die). All the vichars of an individual get into the all pervading omniscient life force, pervading throughout the creation and remain there (Say like "Genes" in chromosomes). Similar vicharas get mixed up and generate a tremendous petential force for good or bad, as the case may be. This probably was one of the reasons for the rhythmic movements of his body parts, or smoking rhythmically as if he was throwing his impulses in the all pervading life currents and also reacting to impulses from it. It will thus be clear that emotional appeal had no place in his actions, so far as I could un-



CHAPTER XV

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saints of Kashmir Swami Anand Ji, used to send him a present every year on his birthday. Pt. Gopi Nath Sahib was Swami Ji's younger brother, and served him, devotedly throughout his life. Swami Ji was a great Yogi and always lost, in his Sat-Chit Ananda Swarupa, and his brother would feed him, by putting morsels of food in his mouth. This was the state of his devotion to his brother but Swami Ji said often, that though he was trying every method possible for his spiritual advancement there was no effect or response from his brother. Spiritual evolution is therefore not a matter of single birth but many births.

Method of spiritual evolution is not a random process as a Guru for each Sadhaka seems to have been ordained, as also the path to be followed by each, according to his previous samskaras.

To complete this biography, a brief account of some of the devotees of Bhagawan Ji would not seem to be out of place.

PERIOD 1937—47

1. Pandit Nila Koul Saraf : He came in contact with Bhagawan Ji during his stay at his residence (1937-47) and often accompanied him in his sojourns and visits to different shrines. He was a Sadhaka and probably received initiation from Bhagawan Ji himself.

2. One Sikh Saint had come from the plains, remained with him for about three months and

was thoroughly initiated by him. His whereabouts are not Known.

3. Pandit Maheshwar Nath Zitshi Malapora Srinagar, was a man of great dispassion. He would only, eat rice pounded by himself. He said that he (Maheshwar Nath Ji) had been directed by Shri Sharika Bhagawati to take initiation from Bhagawan Ji. Bhagawan Ji gave him a meal, a drink and his Chellum to smoke and told him to go. He later became a good Siddha and died a few years after initiation.

4. Pandit Bhola Nath Purohit: He served Bhagawan Ji for a number of years and was successful in following Bhagawan Ji's own method of emitting impulses through smoking by Chellum. He too advanced well in the path of spirituality, before his death.

PERIOD 1947 TO PRESENT DAY

5. Pandit Premnath Manwatoo: He was a teacher. His fore-fathers were vedantins. He served Bhagawan Ji whilst in Srinagar or at places out of Srinagar, at various Shrines. Bhagawan Ji used to give him his Chellum, after smoking it himself on many occasions and he seemed to be following Bhagawan Ji's own method of Sadhana and he (Bhagawan Ji) appeared to be satisfied with his progress. As he had other affiliations, I doubt whether he had Sakshatkara during his life time.

6. Pandit Dina Nath Tiku. Mention has been

made about him in the Chapter on Bhagawan Ji's philosophy. By Bhagawan Ji's grace he got Sakshatakara 'Divine light'' at Khirbhawani Shrine.

7. Pt. Gopi Nath Sultan: He was an employee in Game Preservation Department of Jammu and Kashmir State and was imprisoned by Pakistani raiders while on duty in Skardu in 1947. He returned to Srinagar after a few months imprisonment and became a follower of Bhagawan Ji and used to smoke Chellum as he did. He got an over doze of spirituality and lost his mental balance for some years. During this period his wife approached Bhagawan Ji and he told her that he (Gopinath Sultan) would be quite normal in due course, just as normal as she or Bhagawan Ji was. He is quite normal now and a saint well on the path of realization. He looks to Bhagawan Ji's disciple Pt. Dina Nath Tiku as his Guru.

8. Pandit Gobind Koul: He has been a companion of Bhagawan Ji from his early boyhood, who always showed great regard for him. It seems that he has had contacts with Bhagawan Ji during many past lives. Though he did not seem to come up to Bhagawan Ji's own method yet he is on the path of spiritual evolution through His Grace; possibly through Sakara Upasana.

9. Pt. Raghu Nath Sapru: A disciple of saint Bālak Joo Kaw, frequently called at Bhagawan Ji's place, during his stay at Chondpora and took an active part in celebrating his birth days for some years. He fell ill seriously once and was called by Bhagawan Ji, to his own place and remained with him for about three weeks and re-

turned home cured. He had great reverence for Bhagawan Ji and was one of the three men present at the time of his Mahanirvana.

10. Pt. Gopi Nath Dhar: He too was a devotee of Bhagawan Ji for over two decades. He too did not unfortunately come up to the method of upasana taught by Bhagawan Ji but is well set on the path of spiritual evolution, through Sakara Upasana.

11. Pt. Shankar Nath Zãdu: He used to come to pay homage to Bhagawan Ji for about three decades. He had other affiliations also but did not ever attempts to follow Bhagawan Ji's own method of Sadhana possibly on account of the tribulations involved in this method. But he seems to be doing well with his Sakara Upasana. Pandit Zadu, used to visit a saint Pt. Sama Kak, a devotee of Shri Rajna Bhagawati. He told Mr. Zadu not go to see Bhagawan Ji as he was a mustana saint. He could not resist the temptation of seeing Bhagawan Ji except for a few days. As soon as he seated himself in front of Bhagawan Ji, he told him that he (Mr. Zãdu) has had contacts with him (Bhagawan Ji) for six previous births. "Do you think that these ties can be snapped by any body?"

12. Swami Amrit Ananda. He was working in Shri Shivanand Ashram Rakhi-Kesh for a number of years as Publicity Secretary. When he came to Kashmir in 1950 he met Bhagawan Ji who offered him a new Chellum. He served Bhagawan Ji at Khir Bhavani Shrine on many occasions and had also been visiting him whilst he

was in Srinagar. As directed by Bhagawan Ji, he has been living in Khir Bhawani Shrine ever since and has had Sakshatkara of the Divine Mother and is exploring other paths of self realization.

13. Badrinath Khudballi: He has had contacts with Bhagawan Ji for nearly two decades and was rendering personal service to him especially during the last two years of his life and was by Bhagawan Ji's side at the time of his Mahanirvana. Samskaras of previous births seemed to hinder his progress. He cured, a few people, He died in the year 1972.

I shall now make mention of devotees of Bhagawan Ji who are active members of Bhagawan Ji's Trust and newly constructed Ashram (where his Statue has been installed) and who form the nucleus for further activities. Bhagawan Ji had showered His grace on them and they are well up in the path of spiritual advancement.

14. Pt. Pran Nath Koul: He is Secretary of the Bhagawan Gopi Nath Ji Trust. He used to come daily to his place, spending, 2 to 3 hours at the Masters feet, for about 7 years continously and was attending to his Dhooni and personal comforts. He is the nerve Centre of the Ashram and seems to be a man of destiny for running his Mission.

15. Pt. Shiban Lal Turki: He is the Joint Secretary of Bhagawan Ji Trust. He too was visiting Bhagawan Ji for a number of years, off and on, and he has brought with him good Samskaras from his previous births. If his ego does not dist-

urb him, he will be an outstanding saint. He possesses an altruistic mind.

16. Sister Jia Kishori Ji: She has been visiting Bhagawan Ji from 1964 onwards and rendering useful service to him. She is an active member of Bhagawan Ji Trust and is its Librarian. She is a pious soul and well entrenched in her Sadhana and can well serve as an ideal for other women to follow.

17. Pt. Madhava Joo Sathu: He is blessed because Bhagawan Ji had been living in his home for about 10 years. He and his wife Chanda Ji served him well during this period. He is Vice President of Bhagawan Gopi Nath Ji's Trust.

18. Shrimati Dhanwati Dhar: She has been visiting Bhagawan Ji for about two decades and was rendering useful service to him. Possibly she regards Bhagawan Ji as her Guru. She visits other saints as well. She is generous and a Sadhaka. Her daughter Shrimati Gouri Karihalu has also been devoted to Bhagawan Ji.

19. Pt. Anand Koul: He has had contacts with Bhagawan Ji for over two decades. He used to come and sit silently before Bhagawan Ji. He has been the Cashier of Bhagawan Ji Trust.

20. Pt. Amar Nath Daftari: He used to come to pay homage to Bhagawan Ji for a number of years. He had other affiliations also. He has been working as Accountant of Bhagawan Gopi Nath Ji Trust. His father a saintly person too was a devotee of his. When he became old, Bhagawan Ji asked him not to come to see him on account of his old age.

21. Special mention may be made of Pt. Shridhar Joo Dhar President of Bhagawan Gopi Nath Ji Trust who used to call at Bhagawan Ji's place off and on, from the time he shifted to Pt. Nila Koul Sarafs house at Dalhasanyar Mohalla Srinagar (1937-47) and received his blessings. He rendered great service in organizing the Trust. He too has earned Bhagawan Ji's grace though, he has other affil ations. He is a saint though a Grahsti (family man).

Mention may now be made of devotees who attained Bhagawan Ji's grace, after his Mahanirvana.

22. Pt. Harikishan Mirza: He has been calling at Bhagawan Ji's place off and on for over a decade and was blessed by Bhagawan Ji. He is well set on the path of spirituality. He has other affliations also.

23. Pt. Mohan Kishan Tiku: He too has brought good Samskaras from his previous births. He is a silent and unostentatious social worker and a good sadhaka, and well poised for a leap into subtle realms of spirituality. He has been working as Organizer of Bhagawan Gopi Nath Ji Trust, after I relinquished the job, a year back.

24. Pt. Gopi Nath Malla: By Bhagawan Ji's grace his progress in the spiritual field has been remarkably swift. He has been a Brahmachari all his life and spends much time in Sadhana. He is also a Vice President of Bhagawan Gopi Nath Ji Trust.

25. Pt. Jia Lal Nehru: He is a Sakara Upasaak and devoted to Ashram Work. He is the Manager

of Bhagawan Gopi Nath Ji Trust.

26. Pt Shyam Lal Dhar: He too has good samskaras and is working as Publicity Secretary of Bhagawan Ji's Trust and is a devoted and a good worker.

27. Pt. Shambu Nath Bhan: He is a member of Shri Rama Krishna Mission. He used to come to see Bhagawan Ji for a number of years. He is a devotee of Divine Mother and has probably had her Darshana. Bhagawan Ji used to give him, his Chellum very often after he had smoked it himself. He took interest in Ashram work.

28. Pt. Vesh Kak (Gankhan Srinagar): He frequently used to come for Bhagawan Ji's Darshana and is a good Sadhaka.

29. Pt. Shambu Nath Koul (Gasi): He was visiting Bhagawan Ji often for a number of years who helped him out of may predicaments. He is a devotee of the Divine mother.

30. Pt. Jawahar Lal Malla: He is blessed as during the period 1957-68 Bhagawan Ji was staying in his house. He is the son of Kamala Ji (Bhagawan Ji's sister's daughter) and he served him well. He maintains some relics of Bhagawan Ji and his Āsan in his own house.

31. Pt. Triloki Nath Kachru: He is the son of Bhagawan Ji's younger sister. He used to call at Bhagawan Ji's place off and on and served him also. He is blessed as he (Bhagawan Ji) was his maternal uncle. He has consolidated the accounts of the Ashram.

32. Pt. Radha Kishan Bazaz: He took great interest in construction of Bhagawan Ji's Ashram.

In fact, he along with Pt. Gopi Nath Malla helped us in the construction of the Ashram at its present site.

33.. Justice J. N. Bhat: He had visited Bhagawan Ji on a few occasions only but he has taken keen interest in the welfare of the Ashram.

34. Hakim Shyam Lal Bhat: He visited Bhagawan Ji off and on and held him in great reverence and found solace in his presence.

35. Pt. Amarchand Kaw: This venerable old man, who had been having Parikrama of Shrika Bhagawati Shrine daily for a number of years used also to come to visit Bhagawan Ji daily for over a decade.

36. Pt. Thakur Dass: He had been going to Hari Parvat Shrine practically all his life in the mornings and was a pious man. He visited Bhagawan Ji for a number of years every Sunday.

37. Pt. Trilokinath Raina: He took great interest in construction of Ashram in earlier stages.

38. Dr. Shankar Nath Ganju: He and his wife were devotees of Bhagawan Ji for a number of years.

39. Of ladies that came to Bhagawan Ji's notice and who called often at his residence, the following deserve special mention.

1. Shrimati Rattan Rani Maam and her two blessed daughters.
2. Shrimati Sarwanand Munshi.
3. Shrimati Shobhawati Saraf.
4. Shrimati Bhuvneshwari.
5. Shrimati Narayan Koul.

40. Mention may also be made of a group of devotees who used to call at Bhagawan Ji's place every Sunday.

1. Pt. Janki Nath Khar.
2. Pt. Nath Ji Zadu
3. Pt. Gwash Lal Malla
4. Pt. Shiva Nath Bakshi
5. Pt. Niranjan Nath
6. Pt. Vedh Lall Dhar who played Santoor Music before Bhagawan Ji every Sunday.
7. Pt. Badri Nath Koul (Vocal Singer)
8. Pt. Saligram Khudbali
9. Pt. M. N. Ganju
10. Pt. Soomnath Kak.

41. There is also a group of young men, devoted to Bhagawan Ji's Ashram work, who deserve to be mentioned;

1. Shri Shadi Lal Ji, Working as Cashier in Bhagawan Ji Trust;
2. Shri Gopi Krishen Koul;
3. Shri Janki Nath Ji; and
4. Shri Bansi Lal Khurdi.

42. Special mention must also be made of Pt. Vesh Nath Tiku architect to late Maharaja Hari Singh who had rendered valuable advice in the construction of the Ashram in later stages and installation of Bhagawan Ji's statue, and Shri Jagar Nath Chandra Shastri for helping in the preparation of Omkar diagrams and other ashram work.

Bhagawan Ji's diciples and devotees out side Kashmir will be reported in the revised edition of this biography.

GLOSSARY

Meanings of only those words as have not been explained in the text are given below :
Abbreviations in brackets

	(S)	Sanskrit
	(H)	Hindi
	(K)	Kashmiri
	(P)	Pers an
	(E)	English
Absolute	(E)	"Supreme Brahma is that which presents itself to the mind as void of all relations & determination, the In-affable first and the last word in existence Absolute is undeterminable and at the same time source of all determination and yet beyond them and unbound by them.
Acharya	(S)	Teacher
Advaita	(S)	Monotheism i.e. the doctrine that there is only one God.
Agni	(S)	Fire
Aham bhava	(S)	"I" ness
Ahanta Tattwa	(S)	That element in which the feeling of "I" is not differentiated.
Ahankara	(S)	Ego
Ahuties	(S)	oblations
Ajuz Inqasary	(P)	Humility & entreaty

Akasha	(S)	Ether (Void)
Akasha Tattwa	(S)	Principle of Ether
Arati	(S)	Prayer
Asan	(S)	Seat, a steady posture
Asanziy	(S)	One who can sit in a definite posture for hours or days at a time or at a place.
Ashi siddhis	(S)	Eight kinds of supernatural powers: (1) Mahima— becoming very big (2) Garima— becoming heavy (3) Laghima— becoming light (4) Prapti— capacity to touch the farthest thing (5) Prakramya— getting things done at will (6) Anima— becoming as subtle as atom (7) Ashitva— Lording over all (8) Vashitva— control over all
Asthis	(S)	Bones etc., left after cremation
Ashram	(S)	Hermitage, a place of penance sadhana, education etc.
Asthapan	(S)	Shrine
Atman	(S)	The soul, self, the central co-ordinating principle of consciousness.

Aum	(S)	The symbol of highest reality
Avadoot	(S)	An ascetic of a very high order
Avatar	(S)	Incarnations
Awastha	(S)	State
Bhagawan	(S)	Glorious Lord
Bhakta	(S)	Devotee
Bhakti Marga	(S)	Path of devotion
Bhajan Mandali	(H)	Prayer meeting
Bhasma	(S)	Sacred ashes
Brahmã	(S)	The Creator, one of the trinity of Hindu Gods
Brahma (also spelt Brahman)	(S)	The absolute, independent of everything else but governing pervading and constituting all relations. It is omnipresent void of all qualities & capable of infinite qualities. He is the Lord, doer of work yet the non doer and silent witness of working of Nature.
Brahmacharya	(S)	Celebacy, continence, the discipline of attaining truth of Brahma.
Brahma Jyoti	(S)	Radiant light of angels
Brahma Randra	(S)	Highest spot in brain.
Brahma Swaroopa	(S)	One who is an embodiment of what Brahma connotes.
Buddhi	(S)	Intelligence
Chaddar	(K)	Woollen rug
Chandi Hawan	(S)	Sacrificial worship of Godess Chandi
Chaitanya Bhandãrs	(S)	Sentient masses
Chellum	(K)	Smoking Pipe

Chit	(S)	Consciousness in general
Chidakasha	(S)	Plane of Consciousness
Chitta	(S)	The mind, the individual Consciousness
Chit Sakti	(S)	Power of consciousness
Consciousness	(E)	God, a persons' consciousness of God being everywhere.
Dakshshina	(S)	Alms, fees given to a priest for religious rites performed by him.
Darshana	(S)	"Vision of seeing things or persons with attention and reverent eyes"
Dās dāraz	(K)	The fact of dealings between one man and another or more as determined by the incomplete dealings of past births.
Devās	(S)	Deities
Devi	(S)	Goddess
Devanagri	(H)	The script in which Hindi is written
Dhooni	(S)	Sacred fire
Dhyvanatmka	(S)	Sound
Guru	(S)	Preceptor
Gita	(S)	The Gita, Srimad Bhagawad Gita, India's most authentic sacred book which synthesises the spiritual, philosophical and moral teachings of all earlier Hindu scriptures.
Hawan	(S)	The ceremony of sacrifice on the sacred fire, lit for the purpose of religious worship.

Ishwara	(S)	Lord, Creator
Ishwara Koti	(S)	Devoted to God
Idanta	(S)	One out of the 36 Tattwas: according to which "I" I ness not yet differentiated emerges as Ishwara Tattwa in the process of cosmic evolution.
Ichha	(S)	Will
Jal Tattwa	(S)	Principle of "Water"
Jayanti	(S)	Birth
Japa	(S)	Counting of beads
Jeevan Mukhta	(S)	Liberation of the self during one's life time
Jeeva	(S)	The Individual soul
Jnana Marga	(S)	Path of knowledge
Jyoti	(S)	Light, flame
Kaliyuga	(S)	The last and the worst of the 4 (ages) according to Hindu scripture viz. Satya, Tretya, Dwapar & Kali
Karma Kānda	(S)	Rituals
Karmayoga	(S)	The system of Yoga in which all necessary action or duty is done with detachment for it and its fruit and with a spirit of dedication to God
Karmās	(S)	Actions
Kāl	(S)	Time, the principle of decay caused by time, death
Kathā	(S)	Narration of sacred scriptures
Khos	(K)	A cup usually of Bronze
Kripa	(S)	Grace

Kundalani (Yoga)	(S)	The yoga in which the Serpent power (the secret power at the end of the spinal cord) is awakened by concentration etc.
Manas	(S)	Mind
Mokhsha	(S)	Salvation. Release of soul from birth & deaths.
Malās	(S)	Taints
Māya	(S)	Illusion, power to create illusion and power of creation.
Manushya Loka	(S)	The world of man
Mantra	(S)	"Mystic words or verses used for meditation. Words or verses pregnant with power"
Mahākal	(S)	The lord of Death
Mahā Yogi	(S)	A great Yogi
Mahā Samadhi	(S)	Death
Mahā purusha	(S)	A saint
Madhyama	(S)	An energy involved in cosmic evolution.
Mahanirvana	(S)	Death
Nirākara	(S)	Incorporeal, without attributes
Nirguna	(S)	Beyond the Gunas (Sattva Rajas & Tamus)
Nirvekāra	(S)	Unchangeable
Nārāyana	(S)	One of the three Gods of Hindu Trinity; Preservor
Omkara	(S)	Symbol of God
Om Namah Shivaya		A form of salutation to Shiva
Parikrama	(S)	Circumambulation
Parmatma	(S)	Almighty

Term		Meaning
Parma sant	(S)	Great Saint
Pashyanti	(S)	A specific divine energy involved in cosmic evolution
Phiran	(K)	A loose gown
Pooja	(S)	Prayer
Prasad	(S)	Sweets etc. distributed after ceremonial worship, boon, gift etc.
Pretima	(S)	Symbol usually of metal
Pranava	(S)	Omkara
Purusha	(S)	Atlas Vertebra
Purees	(H)	Bread prepared in Vegetable fat
Pujari	(S)	Priest
Purohit	(S)	Family priest
Purshartha	(S)	Determination, effort
Rajna Bhagawati	(S)	Literally queen amongst Godesses; Godess of Khir-Bhavani Shrine in Kashmir
Rudra	(S)	Shiva
Ras Lilas	(S)	Religious concerts accompained by shows
Ram Katha	(S)	Sacred narration of the story of Rama
Raja Yoga	(S)	The system of Yoga in which the mind along with its modifications is stilled so that it may reflect reality
Rupa	(S)	Form
Sadhu	(S)	Mendicant, aspirant
Sadhana	(S)	Spritual discipline
Sadhaka	(S)	Spiritual Aspirant
Saguna	(S)	With attributes
Sakshatkara	(S)	Vision of God, realisation of God

Sakara	(S)	Corporeal with attributes
Samaskaras	(S)	Ingrained tendencies, Impressions of actions done
Santoor	(K)	A musical Instrument of Kashmir
Sattvic	(S)	Pertaining to Sattva Guna, characterized by purity, light, balance.
Snatana	(S)	Old
Sawan Purnima	(S)	Full Moon day in the month of Sawan, Summer solstice
Sat-Chit Ananda	(S)	Knowledge – bliss – Existence absolute
Sat Sanga	(S)	Relig:ous discourses
Satyam Shivam Sundaram	(S)	Truth, Goodness, Beauty
Sesha-naga	(S)	According to Hindu Mythology, this represents the serpent on which Lord Narayana is resting.
Siddha	(S)	One who has atta'ned spiritual self realisation
Siddhi	(S)	Full attainment, perfection, spiritual real:zation
Siddhis	(S)	Miraculous powers
Shabda	(S)	Sound
Shakti	(S)	The Godess of powers; power; force
Sharada	(S)	Old Kashmiri Script
Shlokas	(S)	Verses
Shaivic	(S)	Pertaining to Lord Shiva
Shaivacharya	(S)	Teacher of Shaivism
Sharira	(S)	Body

Sri-chakra	(S)	A mystic circle, Square or a triangle illustrating profound truth for enlightement of aspirants
Sthita Prajna	(S)	One who is even minded
Stotras	(S)	Prayer songs
Sthana	(S)	Place
Sufi	(P)	A class of mystic saints
Tapasya	(S)	Austerities
Tasmat sakarum anityam Nityam Nirakarum yeti	(S)	God without attributes (name & form) is eternal and not so, with attributes
Tattwas	(S)	Principles, elements
Trikal Dreshta		One who knows all about the three phases of time. Past, present and future.
Trika		A school of philosophy of Kashmir Shaivism.
Upasaka	(S)	Devotee
Vichar	(S)	Discrimination
Vayu	(S)	Air
Vaks	(S)	Saymgs
Vishnu	(S)	Narayana
Vairagya	(S)	Dispassion
Yatra	(S)	Pilgrimage
Yagnupavit	(S)	The Hindus' sacred thread Symbol of his initiation into true religion.







